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THE LONDON PRINTING AND PUBLISHING COMPANY, LIMITED.





CHINA.

SCENERY, ARCHITECTURE, SOCIAL HABITS, &c.



THE

CHINESE EMPIRE:

HISTORICAL AND DESCRIPTIVE

ILLUSTRATING

THE MANNERS AND CUSTOMS OF THE CHINESE,

In a Series of Steel Engravings,

FROM ORIGINAL SKETCHES BY T. ALLOM, ESQ.

VOL. I.

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PREFACE.

THIS Work has been produced with a view to illustrate, by means of Steel Engravings and descriptive letterpress, the manners and customs, arts, sciences, and antiquities of the Chinese empire. China is a peculiar country, and its inhabitants are a peculiar people—perhaps the most peculiar people on the face of the earth. Though possessing many claims to our attention, and these claims being continually added to by the ever-increasing intercourse between that country and other nations, their habits and surroundings have never yet been adequately brought under the notice of the public. The series of Engravings with which this book is illustrated will, it is believed, do much to supply this deficiency. They have been engraved from drawings taken on the spot, and may be relied on, in every case, as depicting, with truth and accuracy, the scenes they represent. Aided by the accompanying descriptions, it will be found that a better and truer notion of things Chinese is here embodied than can elsewhere be gained.

The interest in the public mind with respect to China, grows with the growth of our knowledge of the country itself; and there is, naturally, intimately connected with that interest, a great desire to become better acquainted with the country and its people. The study of this book will leave little to be wished for by those who "sit at home at ease," and derive their knowledge of foreign countries from the reports of others. With respect to China, it is from those reports only that the majority of people can make themselves acquainted with its peculiarities.

China has often been characterised as the largest empire in the world. *Once* it enjoyed that pre-eminence; but the empires of Great Britain and Russia are now more extensive than that of the Emperor of China. That empire consists of China Proper, Tartary, the islands of Hainan and Formosa, and the peninsula of Corea, whose sovereign is tributary to the emperor. The entire territory included in the Chinese empire is estimated to comprehend four million and a-half square miles; and to have between four and five hundred million inhabitants. Of the surface of this immense tract Europeans have only a superficial idea.

The climate of China, as may be imagined from its extent, is extremely varied, the summer being hotter, and the winter colder, than those of European countries lying in the same parallels of latitude. The animal, vegetable, and mineral products are numerous. Besides the domesticated cattle and animals, similar to those of our own country, there are the rhinoceros, the camel, the buffalo, the bear, the leopard, the panther, and a species of tiger; also the stag, the deer, the goat, the antelope, the monkey, the tapir, and several others; together with many reptiles. Birds include the pheasant, quail, ring-dove, and fishing cormorants, so useful to the fishermen on the Chinese rivers: there are also the usual domestic fowls, ducks being particularly propagated by the river population, of which we shall have to speak in subsequent pages. Tea is the most celebrated vegetable product.

In point of population, the Chinese empire is the first in the world. As already observed, those of Great Britain and Russia exceed it in extent: but whilst the number of the Queen of England's subjects is not more than a moiety of those who own the sovereignty of the "Son of Heaven," as the Chinese people term their monarch—those of the Emperor of Russia are only about one-seventh as many. Our knowledge of the manners, customs, and character of this vast assemblage of the human race is obtained from various writers, whose accounts, though somewhat contradictory on many points, enable us to form a tolerably clear idea of national life in China. The Chinese, but a few years since, as we learn from M. Huc, had a curious idea of the English: they described our countrymen to him as a people "who lived in the water like fish. When you least expected it, they would rise to the surface, and cast at you fiery gourds. Then, as soon as you had bent your bow to send an arrow at them, they plunged again into the water like frogs." As a periodical writer observes, "we suspect that our notions of the Chinese, if somewhat less grotesque, are hardly more accurate." They are indeed a "peculiar people," and present many anomalies.

There is no doubt that, at a very early age of the world's history, they had attained a high degree of civilisation; science flourished amongst them; and we have the most abundant proofs that they excelled in art. But, for centuries, they have remained perfectly stationary, both in one and the other. In painting, carving, or any other ornamental art, the modern productions do not exceed, even if they equal, those of the olden time; whilst the discoveries of the mariner's compass and of printing, made at a very remote period by the Chinese, have never been practically developed, to the advancement of knowledge, civilisation, and commerce, as they have been in Europe. In the nineteenth century of the Christian era, those great aids to the progress of mankind remain, in China, nearly in their primitive state. In fact, it is the boast of the Chinese to be unchangeable; and unchanged and stationary they have been.

The government of these people is, in theory, one of the most absolute

description: in practice it is a vast centralisation. It is founded upon the duty due to parents. "The vital and universally operating principle of the Chinese government," says Sir George Staunton, "is the duty of submission to parental authority;" and the Chinese *profess* implicitly to obey the emperor as the "Father of his people." The emperor himself worships Heaven; and the people worship the emperor. The frequent rebellions of which we read in the Chinese annals, show, however, that this devotion is more in form than reality; and the people do not even profess to pay the same respect to the authority of the emperor's representatives, as they do to that of the emperor himself. Indeed, while these representatives have often a hard task to quell riots, punish outrage, and preserve order, the utmost outward servility is shown to the person of the sovereign. No one whatever can pass before the outer gate of the palace in any vehicle or on horseback. The vacant throne, or a screen of yellow silk, is worshipped equally with the emperor's actual presence. An imperial despatch is received in the provinces with offerings of incense, and prostrations —looking towards Peking, the seat of government. There is a paved walk to the principal audience-hall, on which none can tread but the emperor. At the same time, as if his transcendent majesty could desire no increase from personal decorations, he is distinguished from his court, unlike most Asiatic sovereigns, by being more plainly clad than those by whom he is surrounded. All power, authority, and honour emanate from him alone. He can appoint his successor, always limiting his appointment to members of the reigning family; and he nominates all viceroys, and other officers.

The religion of the Chinese people is diversified. The first inhabitants worshipped beings who were supposed to inhabit the sky, the air, the earth, and the sea, and to direct and overrule the affairs of the world. Sacrifices were offered to these deities, and feasts held in their honour, some of which have come down to the present time, and are fully illustrated herein. Then there is the system of Confucius, and those of Buddhism and Taou-ism, of which an account will be found in the following pages.

Whether a follower of Confucius, of Laotze, or Buddha, a Chinaman is perfectly indifferent to the opinion held of his form of belief by others: he appears to think all forms good. "What sublime form of religion do you profess?" a Chinese will ask; and, on being answered, if it differs from his own, he will reply, "All religions are good: religions are many; but reason is immutable."

In their *physique*, the Chinese are superior to the neighbouring nations. They are a Mongolian race; and generally below the European standard both of height and strength: but the working classes, in some districts, are quite equal to the "stranger:" the Coolies (or porters) at Canton, for instance, are as fine-shaped and powerful men as exist anywhere. The skull of the Chinese is a

medium between the European and the African; the hair lank, black, and shining, resembles that of the American Indians; they have an obliquity in the eyes, and the eye-brows turn outward at the upper extremity. Some of the women, however, are beautiful. In the middle provinces, the females have fine complexions, and a great variety of colour. There is much similarity in the dress of the sexes. Both wear the long loose robe, of linen, cotton, silk, or velvet, coming up close to the throat, and fastened round the waist with a belt, to which the men have attached, their purse, their fan, pipe, and tobacco or opium-cases, and their chop-sticks, which are used as forks, and sometimes a small knife. Both wear trowsers, which the females tie tight round the ankle, to show their small feet, produced by bandaging when young, and which is the characteristic of the Chinese female, as the shaved head and long tail are of the man. Females wear their hair long, and the married women tie it up in a tuft, at the back of the head, enlarging the tuft by artificial means, and producing an effect similar to the (supposed) modern *chignon*. Their head-dresses are frequently very expensive. Both sexes wear stockings of cotton or silk, wove or knit; with thick boots in winter, and thin shoes in summer. In winter they accustom themselves to furs. The Chinese dresses of ceremony are very rich and handsome; the great sin of their costume is the paucity of white linen, and consequently of washing.

We have said nothing of the moral character of the Chinese; and we are loth to allude to it, because the accounts given are very variable. The most revolting picture of the sailors who navigate the Chinese junks has been drawn; and most writers represent the entire people as cowardly, base, cruel, and utterly abandoned to the vices of drunkenness and gambling.

Equally contradictory are the statements as to their treatment of women; some telling us they are subject to great degradation, and others the reverse. The Chinese are undoubtedly guilty of infanticide to a great degree, particularly with regard to female offspring. Sir John Bowring, who ought to know something of the people, avers that drunkenness is a rare vice amongst them; though they are given to gambling. They have no prejudice whatever as regards food, but eat anything and everything from which they can derive nutriment. They marry early; and the wives offer no objection to the introduction of one concubine, or more, over whom, however, a most undoubted authority is exercised by the wife. These early marriages keep up the population, notwithstanding there is an enormous emigration to the neighbouring countries, and to California and Australia; whilst there is no immigration.

More particular details of the Chinese empire, and of the character of its people, will be found in the following pages.



Engraved by J. Bradshaw

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THE

HISTORY OF CHINA,

FROM

THE EARLIEST PERIOD

TO THE

MASSACRE OF THE CHRISTIANS AT TIEN-TSIN.

SECTION I.—FROM THE ORIGIN OF THE EMPIRE TO 1840.

The origin of the Chinese is involved in obscurity. They are supposed, says Mr. Montgomery Martin, "to be a branch of the great Scythian family," who drove out the aborigines and settled in their place: but the Chinese themselves imagine that their ancestors occupied their country ages before the flood. Their empire, they say, is the offspring of Heaven, or "Yang," and the Earth, "Yin"—who, once united, were separated many thousand years ago. Puan-koo, or Pwan-koo, the first sovereign after this separation, lived between heaven and earth, was clothed in an apron of leaves, held the sun and moon in his hands, and reigned, according to some of their traditions, 45,000 years. Others give 18,000 years as the length of the reigns of their early kings; and when, in process of time, the reigns of nine sovereigns extended over a space of only 45,600 years, they thought that the duration of human life had dwindled to a span. Attempts have been made to reconcile this part of Chinese chronology with that of Scripture, by supposing that the space called a year was, in reality, a natural day: but it is much more probable that the whole is a fable. Indeed, one of their own commentators affirms, that "it is impossible to give entire credit to the accounts of remote ages."

In the latter half of the term assigned to the sovereignty of the third dynasty or race of Chow, the authentic history of China may be said to commence. Confucius flourished at this time. He was born 551 B.C., in the reign of the twenty-third sovereign, Ling Vang, who is said to have been born with hair on his head, and a beard on his chin, and to have been famous for

the wisdom and prudence with which he governed his people. The philosopher was born in the province of Shan-tung, then called the kingdom of Lu, in the twenty-first year of Ling Vang's reign. He evinced, from his earliest years, many tokens of a good disposition; and, about the age of fifteen, he devoted himself to the study of the ancient books of his native country. He married at the early age of nineteen; his sons and descendants rose to distinction; and members of his family still exist, being mandarins of the highest class. All accounts of Confucius agree that he was one of those reformers whose career has been fraught with benefits to his race. He was, before he had attained what we consider in Europe to be the age of discretion, employed under the government of the King of Lu—one of the numerous petty states into which China appears at that time to have been divided; but, at the age of twenty-four, he gave up his appointments, in order that he might devote himself to a project he had formed—of promulgating a new system of religion and morality, to correct the state of licentiousness which then prevailed, and to introduce a system of ethics founded upon much purer principles than those of most heathen philosophers. Acknowledging one First Principle, he spoke of it as the "most pure and perfect Essence—the author of all things"—the punisher of vice, the never-failing rewarder of virtue. The duty which men owed to this "Great First Cause," and to each other, he developed in six books; the four first of which contain the purest moral doctrines; and the last two treat of the duties of children to parents. Whilst the former are forgotten or neglected by the degenerate Chinese, the precepts of the latter are universally observed. There is no country where filial piety is made so prominent a feature in its political and domestic economy. "The vital and universally operating principle of the Chinese government," says Sir George Staunton, "is the duty of submission to parental authority." It is, says their "Book of Sacred Instructions," "a doctrine from heaven—the consummation of earthly justice—the grand principle of action among mankind." The emperor, as the "Father of his people," is considered entitled to the most implicit obedience; and the principle of filial piety regulates the duty to magistrates, and to each other. "In our general conduct," says the book just quoted, "not to be orderly; in serving the sovereign, not to be faithful; in acting as a magistrate, not to be useful; in the intercourse of friends, not to be sincere; in arms and in war, not to be brave, is to fail in filial piety." Whilst the penalty for cursing or striking a parent is death, the fathers have virtually the power of life and death over their children; there being no punishment for beating them, however severely: the punishment for what we should call the manslaughter of a child, is only a hundred blows with the bamboo; that for murder, sixty blows and a year's imprisonment.

Besides his moral and philosophical, Confucius wrote several historical works; and, as he advanced in years, he again entered into the public service. Finding, after some time, that he could not effect the moral reforms at which

he aimed, he threw up his employments, and set out upon his travels until he was stopped, from want of means, in the kingdom of Shing. There he acted as a public and private instructor; and gathered round him a number of disciples, who, when he died, built him a handsome sepulchre on the river Su, near the city of Kyo-few, which is still preserved, having been enclosed by a wall. He was in his 73rd year when he died; and his memory has always been held in the highest respect by the Chinese.*

There is no doubt that, in the time of Confucius, what is called the Chinese empire was merely a collection of petty states, under "wangs," or kings, who acknowledged the suzerainty of one of their number—a suzerainty maintained in one family till it was lost by misconduct or by misfortune, and seized upon by another. The people appear to have advanced in arts and sciences beyond their neighbours; but their history presents little more than might be expected from the quarrels of predatory chiefs. After the death of Confucius, discord and slaughter prevailed to a great extent; and it is remarked, that "this period may be termed 'the dark ages' of China." Not only were the "wangs," or kings, at war amongst themselves, but the Tartars and the Huns—the latter a fierce and warlike nation, which occupied Eastern Tartary, and the immense plains beyond the Oxus, for nearly 1,200 years—made repeated inroads. At length the King of Tsin succeeded in supplanting the third dynasty, and founding the fourth, 248 B.C., upon Chinese territory. The first "wang" of this dynasty—Chwang-Syang-Vang—was unfortunate. Several of the chiefs formed a confederacy against him, and he was defeated. His death followed soon after, when his adopted son, Chi-Hoang-Ti (or first emperor) ascended the throne. He is regarded as being the first sovereign to whom that title is really applicable. Private ambition and jealousy caused the "wangs" to dissolve their confederacy, and quarrel among themselves. Chi-Hoang-Ti defeated them in detail; and as they succumbed one after another to his arms, he sought to secure his conquests by slaughtering all the males of their families. One of the chiefs, the King of Tsi, he shut up in a park, where the unfortunate man was starved to death. This emperor made so many conquests, that he was enabled to divide his empire into thirty-six provinces, and to substitute order and peace for anarchy and war. As the Huns still continued their incursions, to which the northern provinces of Pe-chee-lee, Shan-see, and Shen-see were greatly exposed, he first sent a large army to drive the invaders far beyond the frontiers; and then built the Great Wall, to prevent future invasions. Whilst this work was going on, he constructed, in the interior of his empire, a road 600 miles long, and greatly improved his capital at Heen-yong. Success seems to have inspired Chi-Hoang-Ti with inordinate pride. He was actuated with a desire not only to be the first sovereign of his age, but to be considered the first of all ages; and he issued a decree, ordering his subjects, under pain of death, to burn all the records of preceding kings, with the writings of

* Mencius, another celebrated learned Chinese, flourished a few years after Confucius.

Confucius and other philosophers, in order that the history of those who had lived before him might be buried in oblivion. So rigidly was this decree carried out, that it is averred upwards of 500 persons were interred alive, for refusing to destroy the books in their possession. Others, professing obedience, burnt some of their books, and buried the remainder, which were brought to light again under more favourable auspices. Thus, years after the death of Chi-Hoang-Ti, the works of Confucius were discovered by some workmen when repairing a house. Some authorities, however, tell us, that the Chinese histories, up to this period, were all destroyed; and that the ancient history of the country was re-written in the reign of Chi-Hoang-Ti's successor, from the dictation of an old man, who pretended that he had committed the narratives of the historians to memory.

Three monarchs of the Tsin dynasty reigned after Chi-Hoang-Ti; the first of whom, Shi-whang-Ti, established profound peace in his empire. His successors were involved in domestic strife, and the dynasty was finally subverted by Lieu-Pang. This unfortunate man, who was originally a private soldier, became the head of a band of robbers. He was bold and courageous, eloquent and active; and during the reign of Eul-shi—the last emperor but one of the Tsin family—a rebel general having aimed at gaining the province of Tsin for himself, the governor sought his aid, as a leader of free lances, to put down the rebellion. Lieu-Pang was successful; he defeated the rebels; and when he went to the governor for his reward, he found the gates of the city of Tsin shut against him. He immediately attacked the place, and captured it. The governor being killed in the action, the inhabitants offered their allegiance to the victor, who, from that day, cherished hopes of becoming emperor—a dignity, say the annals, it had been predicted he would attain by a great physiognomist, who, as a proof that he believed his prediction, gave him his daughter in marriage. After much fighting—sometimes in alliance with some of the minor princes, at others depending entirely on his own resources, and, at last, in a severe contest with another aspiring general named Heang-tse—Lieu-Pang finally succeeded. He seized the imperial city Heen-yong, which he delivered up to his troops to be plundered, commanding them, however, to offer no ill-treatment to the inhabitants. He took possession of the palace, where he found an immense treasure; and, proclaiming himself emperor, became, 206 B.C., the founder of the dynasty of Han. Heang-tse continued his resistance, and was at one time so successful, that he seized and burnt the imperial city and palace. Again defeated, he put an end to his existence; when the states of the empire acknowledged Lieu-Pang as emperor, under the name of Kaou-te, or Kaou-tsoo.

The Han dynasty continued for 426 years, and gave twenty-seven sovereigns to China. This period has been characterised as "one of the most celebrated in Chinese history;" and, undoubtedly, it is distinguished by many memorable events. In the reign of the third emperor, Ven-ti, a wise and virtuous prince,

the empire recovered much of its splendour; arts and industry flourished; and paper was invented. The fifth emperor, Woo-te, who began to reign 141 B.C., had great success against the Tartars, who had passed the wall, and devastated the country. He gained four victories over them, drove them beyond the wall, and then carried his arms into Pegu, Siam, Camboya, and Bengal, where he made many conquests, which he divided amongst his generals and other officers. Three terrible events marked the reign of Woo-te. The Hoang-hoo river burst its banks, and caused an immense destruction of property and of human life; the cultivated lands were laid bare by a visitation of locusts, which produced a famine; and a fire destroyed the imperial residence, with the greater part of the city. In the reign of Suen-te, grandson to Woo-te, and the seventh emperor, the Indian princes, subdued by his grandfather, revolted. He would have sent an army against them, but for the advice of his ministers. They told him the blood of his subjects was dearer than conquests, and that those who rebelled against his wise government were unworthy of it. He listened to their representations, and kept his army at home. In his reign there were several "dreadful earthquakes, which rent mountains asunder, filled up valleys, and spread universal terror through the nation."

Ching-te, the tenth sovereign, died in the year in which Christ was born. His successor, Ping-te, was styled "The Prince of Peace"—a "remarkable title," as has been observed, to be given to the sovereign who began to reign at the commencement of the Christian era. In the reign of Ming-ti, the fifteenth emperor (A.D. 58), Buddhism was introduced into China; and in that of Ho-ti, the seventeenth monarch, the empire was distracted by Tartar invasions, and devastated by drought, famine, and plague. This sovereign is said to have had considerable intercourse with the West; and his messengers, we are told, reached Arabia. He introduced eunuchs into China, who, to his successors, were a fertile source of trouble; particularly during the reigns of the two last sovereigns of the House of Han, who had also to contend with rebels called Hoang-Kin, or Yellow Caps; and swarms of robbers, by whom the country was greatly infested. A Chinese historian, Ma-twan-lin, says, "The fields were covered with human skeletons, and great numbers of people were killed." How-te, or Hyen-ti, the last sovereign, was engaged in perpetual wars; and at last abdicated, A.D. 220; and closed the Han dynasty, the memory of which is still cherished in China—where to be "a son of Han," is considered as the type of everything that is honourable and great. The territory ruled by the sovereigns of this dynasty, is supposed to have been equal to about one-half of what is now considered as China proper.

During the Han dynasty, a colony of Jews entered China; and their descendants are still found at Kaifung, about 600 miles from Shanghai, whence, in 1850, a mission was sent to make inquiries respecting them. When the messengers returned, they were accompanied by two Chinese Jews, who differed in nothing, except religious profession, from the Chinese themselves. They

spoke, dressed, and talked like the natives; and it was ascertained, that outside the gateway of the synagogue at Kaifung, tablets are fixed, on which the transmission of the Jewish religion from Adam is recorded, and the introduction of that religion into China during the Han dynasty. During the same dynasty there were several instances of foreign intercourse with China. In A.D. 159, the King of India is said to have sent an embassy to the emperor, Chen-ti, with rare presents. In the year A.D. 166, when Whan-ti, the brother of Chen-ti, was on the throne, a Roman embassy from Marcus Antoninus arrived; and in 176, also in the reign of Whan-ti, we are told that India and other nations sent tribute. At this time Canton became the emporium for foreigners, who arrived by the "southern sea," and established an intercourse with the empire. Probably, this intercourse by civilisation, if not introduced into China, was considerably developed; for it appears that, under the reign of the latter sovereigns of the Han family, the condition of both emperors and people was greatly improved. A memorial, addressed by a minister of Whan-ti to his imperial master, draws a contrast between the "pomp and ceremony" of his appointments, and those of one of his predecessors, Woo-te. Of the latter it is said, "his nether garment was of leather; a common strap served to hold his sword; his seat was a common mat; his house had no rich or handsome furniture; his only ornaments were his wisdom and his virtue." But, continues the minister, speaking of the then emperor, "Your palace is a city; your women are covered with diamonds and jewels; your horses are richly harnessed; your dogs have rich collars; and, even to the vessels of wood and clay, all are covered with ornaments. You have cast balls of great size; your drums emulate thunder, to say nothing of your dramas, concerts, and dances." The memorial also touches upon the licentiousness and intemperance generally prevalent; and this, perhaps, led to the tax on wines, first imposed by some of the Han sovereigns.

In the Chinese annals, the sixth dynasty—that of Hou-han, or "the latter family of Han"—is said to have commenced on the death of How-te; and they give that dynasty two emperors, Lew-pei and How-te. The empire was, however, at that period divided into three kingdoms—that of Goei in the north; that of Yeu in the south; and that of Sho-hang in the west. In the native histories, this period is termed that of Jan-kno, or "Three States;" and the Chinese dramatists and romancists frequently resort to it for the plots of their novels and plays. It was a very disturbed period; and the intrigues of the queens and the eunuchs produced so much evil, that a law was passed, that "Queens should neither reign nor assist in public matters." In the reign of How-te, one of his generals, named Long-chau, raised the standard of revolt. He was at the head of a large army; and having obtained several successes, determined to aim at the empire. Chiefly through the pusillanimity of How-te—who would not take the advice of his son, and give the rebel battle—he dispersed and cut to pieces the imperial army, seized and plundered the

palace, took How-te prisoner, and banished him to a small principality, where he lived seven years in obscurity. The son of Long-chau—called, in some accounts, Shi-tsu-vu-ti, in others Sze-ma-yen—succeeded How-te, and established the capital in his own province, Hoo-nan. The dynasty he gave to the throne is called Tsin; but the name in Chinese is said to be differently spelled and pronounced, and to have quite an opposite signification to that of the fourth dynasty, also translated Tsin.*

This seventh dynasty commenced A.D. 265, and comprised fifteen sovereigns, who fill a space of 155 years. Most of the reigns were disturbed by internal wars. In that of Hwuy-te, the second sovereign, who reigned from A.D. 289 to A.D. 306, the Kings of Tsi and Han rebelled, and the former was in a fair way of seizing the imperial crown. He was, however, killed in battle. Ywen-ti, the fifth sovereign (A.D. 316 to A.D. 322), removed his court from the west to the east, fixing the seat of government in the city of Nanking.—During the succeeding reigns of the dynasty, the petty kings occasioned great troubles; and a separate kingdom was formed in the north in A.D. 386. The two last emperors—Gan-te and Kung-te—were both assassinated, within a few years of each other, by Lew-yu or Woo-tee, who, in A.D. 420, founded the eighth (the Sung or Song) dynasty, which, in fifty-nine years, gave eight emperors to China. With the exception of Wan-te or Venti, the third monarch (A.D. 423—453), these princes are all described as being "weak and trifling," or of "a bloody disposition." Wan-te, we are told, "was much admired for his meekness, justice, and integrity." Yet he grew so jealous of his prime minister and general, Tau-tau-tsi, who won many battles for him, that he caused him to be put to death. After that, the northern princes renewed the war, and Wan-te's troops were defeated in several battles; "one, especially, was fought in the twenty-sixth year of his reign, with such dreadful slaughter on both sides, that the fields were overflowed with Chinese blood." Wan-te was murdered by his eldest son, in the thirtieth year of his reign; and the murderer met the same fate at the hands of his brother. Of the remaining five sovereigns of this dynasty, three were assassinated.

The two last monarchs were murdered by a traitor named Seaou-teaou-Ching, who founded the ninth dynasty, called Tsi; commencing his reign A.D. 479. He appears to have been a good sovereign, though he ascended the throne in so unjustifiable a manner. In the reign of his son, Woo-te (A.D. 483—494), an impious philosopher, named Fan-chin, appeared. He taught, that all the events in the world were the effects of mere chance; that the soul is not immortal, but expires with the body; and that the state of men after death is the same as that of brutes. These doctrines are still professed, though secretly, chiefly by the Chinese *literati;* many of that class, however, have come forward to refute them.

The tenth, or Laam (written also Leang) dynasty, like the two preceding

* Du Halde.

ones, was founded by a usurper and murderer, Seaou-Yeu, or Leang Woo-te, A.D. 502. He assassinated the two last emperors of the ninth dynasty; but is described, after he gained the crown, as "learned, martial, and austere." He ruled with moderation, success attended his measures, and he had attained great popularity, when, in the twenty-sixth year of his reign, he became superstitious, and likewise a bonze; he then entirely neglected state affairs, and forbade the killing of oxen and sheep, even for sacrifices, ordering corn to be offered instead. He was seized by Hew-king, the King of Hoo-nan, his vassal and tributary, who gradually starved him to death. His son mounted the throne, and was also put to death by Hew-king, who assumed the imperial title; but was, in his turn, defeated by the minister of Yuen-te, the youngest son of the founder of the dynasty. Hew-king was beheaded; and the minister of Yuen-te (Chin-pa-seen) subsequently revolted himself, and besieged Nanking. He had a large army, and Yuen-te, thinking all was lost, ordered his library—said to consist of 140,000 volumes—to be burnt, saying, "there was an end of all science and military art." The minister triumphed; slew Yuen-te, and also his son; and the tenth dynasty ended A.D. 558, having given China four emperors.

The next dynasty—that of Kin or Chin (A.D. 558—590)—numbered five; and the twelfth, called Soui or Suy (A.D. 596—619), only three emperors. The former was founded by the rebellious minister, Chin-pa-seen; and the latter by another rebel, Yang-keen, who changed his name, on assuming the imperial dignity, to Kau-tsu-vew-ti. He reunited the northern and southern empires, which had been divided upwards of 200 years; and his solid, penetrating judgment, his moderation and temperance, gained him the love of his subjects. "He reformed music and rhetoric," say the annalists, "of all that was soft and enervating; caused a certain portion of corn and rice to be levied on his subjects, for the support of the poor in times of famine; was very severe with the judges who suffered themselves to be corrupted; excluded merchants and mechanics from public employments; and made a law which punished petty larcenies with death, which he subsequently repealed, as it was deemed too severe." His son and successor, Yang-kwan, was the first sovereign who prohibited the Chinese from carrying arms about them; an ordinance which is still in force. He nominated a hundred of the most learned men to revise and reprint all books treating of war, politics, physic, and agriculture; and founded the degree of doctor. This sovereign was assassinated in the thirteenth year of his reign; and his son, Yang-te, was crowned, but dethroned in the same year, by a rebel named Lay-nen or Li-ywen, who founded the thirteenth dynasty, called Tam, or Tang.—During the twelfth dynasty, ambassadors were regularly exchanged between China and Japan; and diplomatic intercourse was opened with several other neighbouring nations.

Li-ywen commenced his reign A.D. 619; and twenty emperors of his family sat on the throne, their reigns continuing for 289 years. The second emperor, Tay-tsong (A.D. 628—651), is esteemed by the Chinese to have been

one of their best monarchs. He displayed great wisdom; was kind to those who gave him good counsel, or told him of his faults; practised frugality and temperance; evinced a great love of learning; was a severe enemy to corrupt judges; and very thoughtful in providing for his subjects. In his eighth year, "some white men, with fair hair and blue eyes," arrived on an embassy to China; and Tay-tsong gave them a gracious reception. They are supposed to have been Christians. They brought with them a monumental marble tablet, ten feet long and six broad; on the top of which was cut a cross, and below it was cut the following inscription, no doubt by the command of the monarch:—"A man of Judea, of exemplary virtue, arrived at our court; we have examined his doctrine, and found it worthy of admiration, and without any mixture of pride, and built upon principles which suppose that the world had a beginning. His law, which teaches the way of salvation, cannot but be extremely beneficial to our subjects. I therefore judge it necessary that it be taught to them." This tablet was dug up A.D. 1625. Judging from the inscription, it would appear that Tay-tsong permitted Christianity to be preached in his dominions; and allotted a piece of ground in the imperial city, to be occupied by a Christian church. The latter part of the reign of the seventh emperor, Heun-tsung, or Yivn-tsong (A.D. 713—757), was disturbed by a rebellion in the north. Its author was a foreign prince named Ngan-lo-shan, whom the emperor had greatly favoured, and raised to the command of his army. He was partially successful, and compelled his imperial master to flee into the province of Sze-chouen. His son, So-tsong, ascended the throne, and the rebels were ultimately subdued—not, however, before Ngan-lo-shan had plundered the imperial palace of all its riches. In the reign of a second Tay-tsong, the eighth emperor (A.D. 763—780), the Tartars, to the number of 200,000, made an irruption into the empire, and carried off an immense treasure. Ko-tsu-i, the general of this emperor, is said to have been a great patron of the Christians. The reigns of six succeeding princes (A.D. 780—841), offer scarcely anything worthy of remark. The Tartars appear to have again entered the empire; for Vu-tsong, the fifteenth emperor, is said to have driven them out of the province of Shan-see, where they had fortified themselves. This prince ordered the mandarins of the provinces to send an account to the emperor, every five or seven years, of their miscarriages, and to beg his pardon for them: he is also said to have suppressed the Christians, whom several of his predecessors had favoured. The reigns of his successors were troubled by the intrigues of the eunuchs, and the devastations of robbers and rebels; and the dynasty ended with Cheaou-Suen-te. He reigned only two years, when he resigned the crown to Chu-ven, a rebel who had put his father to death.

Chu-ven, in A.D. 907, founded the fourteenth dynasty, called How-leang, which had only two emperors, and lasted sixteen years, which were marked by more rebellion and anarchy than had yet appeared in any period of the empire. The dynasty of How-tang succeeded. It included four emperors, who reigned only thirteen years. The third emperor, Min-tsong, an active and beneficent

sovereign, was murdered, A.D. 935, by his son-in-law, She-king-tang; and his son, Minte, finding himself unable to make head against the murderer, fled, with his family, and everything he had of value, to a palace in the city of Ghey-chew, and setting the building on fire, perished in the flames. To him is ascribed the introduction of the practice of binding and bandaging the toes of female children under the soles of the feet, so as to check their growth.

The sixteenth dynasty—How-tsin—had two emperors, who reigned eleven years (from A.D. 936 to 947); the seventeenth—the How-han—of two emperors, continued only four years; and the eighteenth—How-chow—of three emperors, nine years. Tay-tsu, the first emperor of the last-named dynasty, removed his court to the capital of the province of Hoo-nan. Some historians say that the Mohammedans first settled in China in his reign; while others affirm that this did not take place for some time afterwards. During the five last dynasties, rebellions, murders, and incessant Tartar wars prevailed; and most of the sovereigns were extremely imbecile. Kong-ti, the last, was only seven years old when his father (one of the best princes of the five dynasties) died. He had been left under the guardianship of the prime minister, Chau-quang-yu, who had rendered signal services to the empire during the wars of the previous sovereign. The grandees did not like to be ruled by an infant, and therefore resolved to raise the minister to the throne. When they waited upon Chau-quang-yu to acquaint him with their choice, they found him in bed. They clothed him in a yellow robe; and hence yellow became the imperial colour. A small principality was assigned to Kong-ti; and his successor, taking the name of Tay-tsu, founded the nineteenth—the Sung or Song—dynasty, A.D. 960.

In that dynasty eighteen emperors were included, who reigned 319 years. Its founder, Tay-tsu, kept his court in the northern provinces, as did eight of his successors. This enabled them more easily to repress the incursions of the Tartars; and the empire began to recover from the depression which the long-continued internal wars and dissensions, and the repeated incursions of foreign enemies across the frontiers, had occasioned. Tay-tsu is said to have possessed all the princely qualities which could render a people happy and flourishing; and so great was his fame for wisdom and moderation, that ten petty princes submitted to him. In the early part of his reign, when his army was engaged in opposing the northern enemy, during very severe weather, "he pulled off his fur gown, and sent it to the general, telling him, that he wished it was in his power to do the like for every soldier: it is hardly to be conceived," says the historian, "what ardour and zeal were inspired in his army by this action." His successor, Tae-tsung (A.D. 977—998), was a lover of learning, and founded a library, which is said to have contained 80,000 volumes. He was continually engaged in wars with the Tartars, with fluctuating success. His successor Chin-tsung (A.D. 998—1023), made an inglorious peace with one body of Tartars, agreeing to pay them annually 100,000 taels, and 200,000 pieces of silk. The

reigns of most of the succeeding emperors of this dynasty were more or less disturbed by Tartar irruptions, and the eighth sovereign of the dynasty, Hway-tsung, formed an alliance with the Mandshur, or Kin tribe, who agreed to drive out those of their nation who had obtained possession of the territory called Leaou-tung. This they did effectually; but turning their arms against their ally, they took him and his empress prisoners, A.D. 1125, and the former died a captive. He was succeeded by his son, Prin-tsung, in whose reign the Tartars possessed themselves of the province and the palace of Hoo-nan; and his brother, Kaoou-tsung, who ascended the throne in 1127, removed his court to Hang-choo, the capital of the province.

Kaoou-tsung, and his two successors, Haeou-tsung and Kwan-tsung, were harassed and pressed upon by their untiring enemies during the whole of their sovereignties; and Ning-tsung, who began to reign about A.D. 1194, resolved to call in the aid of the Mongol Tartars inhabiting the countries extending from the western provinces of China to Thibet and Samarcand, to enable him to subdue those of the Kin tribe. The Mongols were the most warlike, ambitious, and fierce barbarians of the entire Tartar race. At this time they were led by the celebrated Genghis or Jinghis Khan, the son of a petty Mongolian prince, who had, by his valour and abilities, raised himself to be the head of his people. It had been predicted that he would be the greatest of the Tartar khans; and the name Genghis Khan, "Greatest King," was conferred upon him by acclamation. He readily complied with Ning-tsung's application for assistance; and his army entering China, was soon employed, not only against the Kin-Tartars, but the Chinese themselves. After several years of strife, in A.D. 1212, Genghis Khan conquered the two provinces of Shan-see and Shen-see. The emperor then made peace on the best terms he could; but Tartar rapacity was not satisfied. Genghis Khan pursued his conquests during his life; and at his death, in 1227, he enjoined his sons to complete the conquest of China.

After an interval of a few years, Kublai Khan, a grandson of Genghis Khan (according to some authorities; his fourth son, according to others), was put in possession of the five northern provinces of the empire. He then successively took the two cities of Kinsai and Sa-yan-fas; Marco Polo, the celebrated traveller, and his brother Nicolo, with a view to ingratiate themselves with the then dominant race of Asia, having supplied the Tartars with besieging engines, capable of throwing missiles 120 lbs. weight. This occurred in the reign of Kung-tsung, the last emperor but two of the Sung dynasty. He ultimately fell into the hands of the Tartars, and was sent into the desert, where he died. Twan-tsing, brother of the last, being placed on the throne, the Tartars advanced against him, and he was obliged to go on board his fleet, though his army is said to have amounted to 130,000 men. He retired to the coasts of Kwang-tung, where he died, when his brother, Ti-ping, was at once proclaimed king on board the fleet, A.D. 1279. He was in the care of Lo-syew-se, or Low-seu-foo, the prime minister and admiral, whose fleet, being attacked by the Tartars, and defeated, he took his

young sovereign in his arms, and leaped into the sea. The grandees who were on board, and the empress (Ti-ping's mother), who is described as "distracted," followed his example. It is affirmed, that no less than 100,000 Chinese perished in this engagement, either by the sword or from drowning. This event took place off the island of Whampoa, near the city of Kwang-tung (Canton), and it closed the dynasty of Sung—transferring the sovereignty to a Tartar race. Towards the close of this dynasty, in 1260, Marco Polo first visited China. Another visit was paid in 1276, when Marco was accompanied by his brother, with letters from Pope Gregory X. They were in much favour with Kublai Khan, the first Tartar emperor, who admitted Marco to his confidence; and it was with great difficulty that he obtained leave to return to Europe. About the middle of the period, a census of the people being taken, it was found that 21,976,165 able-bodied males were employed in agriculture alone.

The reign of Kublai, who took the name of Shi-tsu (the first emperor of the twentieth, called the Mongol or Ywen dynasty), is said, in the Chinese annals, not to have commenced till A.D. 1281. Though a foreigner, he gained the confidence of his new subjects by the paternal regard he displayed for learned men, and the tenderness evinced for his people. He would have retained the surviving servants of the last emperors in their places; but many of the Chinese nobles refused to serve under him, preferring death or exile. In the third year of his reign, he made a descent upon the Japanese islands with 100,000 men. The only success attending this expedition, however, was the capture of one fort, all the defenders of which were put to death. Soon after a storm arose, and the pilots being ignorant of the coast, or unskilful, the vessels were all wrecked. Only four or five escaped to carry the news to China. Soon after Shi-tsu removed his court to Peking; and after a time, finding that the ships which brought to court the tribute of the southern provinces, or which carried on the trade of the empire, were exposed to great danger, and that shipwrecks were common, he caused the famous canal to be made, which is still one of the wonders of the Chinese empire. This prince died A.D. 1296.

The four emperors who succeeded Shi-tsu, appear to have been good princes. The third, Jin-tsung (A.D. 1313—1322), is reported to have set an extraordinary value upon learned men, and to have declared, "that if he could but make his people happy and prosperous by their advice, no riches or felicity could be equal to his." His son, Ying-tsung, inherited all his father's virtues; but he was assassinated in his tent, in the third year of his reign, by some brigands, who were put to death by his successor, Tay-ting, and their families extirpated. Many parts of the empire were devastated, during this reign, by inundations, drought, and fires; and the emperor won the love of his subjects by the sympathy shown for their misfortunes, and by the timely aid afforded. He prohibited the bonzes or Laamas from Thibet to enter the country; but the second emperor from him not only re-admitted them, but received the chief priest in his palace,

where the nobles had to present him with wine on their knees. Shan-ti, the ninth, and the last of the Mongol race, ascended the throne A.D. 1333. He was a degenerate descendant of his brave ancestors; and filled his palace with female singers and dancers. His depravity, indolence, and sensuality, encouraged the Chinese to revolt. They assembled in large numbers, under a native chief named Chu, the son of a poor labourer; who first made himself master of several considerable cities, and then overran entire provinces. The imperial army was sent against him; but he defeated it; and the emperor, obliged to flee, died two years after in obscurity. With him ended the Mongol dynasty. During this era the arts and sciences flourished; and in 1323, Ibn Batuta, a pilgrim, visited China, on a mission from the Imaum of Alexandria. He was astonished at the order and industry of the people, and found that paper money was in general use. There were also wealthy Mohammedan merchants in all the large towns he visited, who had their own officers and laws. In 1366, the provinces of Fo-kien, Kwang-tung, Che-kiang, and Kwei-choo, were open to foreign trade; and laws were passed, regulating the intercourse of the Chinese with foreigners. In the same period, Tonquin and Cochin China withdrew from the empire, and, in time, became independent.

The successful conqueror, Chu, changed his name to that of Tay-tsu, and founded a new dynasty, the twenty-first, known as that of Ming. He commenced his reign A.D. 1368, and fixed his court at Nanking. The next year he took possession of Peking, after only one day's siege, and erected the province into a sovereignty, over which he placed his fourth son, Young-lo. He also conferred the title of emperor upon his father and grandfather; but as a set-off to this desire to exalt his own family, he passed many good laws, which tended to establish and preserve the public tranquillity. The intercourse of foreign nations with China, during his reign, was extensive; ambassadors visiting his court from Japan, Corea, Formosa, the Philippines, and other southern islands. He is described as "a prince of much wisdom, penetration, and piety;" and he took great care so to educate his son that he might tread in his steps. The death of that son, and of his empress, veiled in sorrow the closing years of his life; and at his death, A.D. 1399, in the seventy-first year of his age, his grandson, Kien-wan, or Kyen-ven-ti, only thirteen years of age, succeeded him. This emperor's army, led by Young-lo, his uncle, rebelled against him; and after a short contest, the unfortunate prince was burned to death in his palace. Young-lo then (A.D. 1403) became emperor, under the name of Ching-tsu. He found the empire at peace. His immediate predecessors had contended with the Tartars, instigated by the famous Tamerlane, or Timour, whose seat of government was at Samarcand. The rage of this chief was greatly excited by the expulsion of the Mongols, and he avowed his determination to wreak his vengeance on their conquerors. He died in 1405; and a temporary cessation of hostilities followed.

Ching-tsu, in the seventh year of his reign, removed the court to Peking,

leaving his son as viceroy at Nanking, with a court as splendid as that of the imperial one at the former city. This emperor governed with mildness, as did his son and successor, Jin-tsong, during whose reign a severe famine desolated the empire; and he took active measures for the relief of the inhabitants; saying to his ministers, who thought he displayed too much eagerness, "When my subjects are in distress, we ought to hasten to their relief with the same speed as we would stop an inundation or extinguish a fire." His reign did not continue a year; and in that of his successor, Swen-tsong (A.D. 1427—1437), the Tartars again made an irruption into the empire, but were repulsed and defeated. In that of his son, Ing-tsong, or Chin-tung (A.D. 1437—1451), who was a minor when his father died, the Tartars made fresh inroads upon the territory, but were repulsed, and pursued beyond the Great Wall. In the fourteenth year of his reign, the emperor, at the head of his army, when following up some advantages obtained over the enemy, found his forces greatly weakened from the want of provisions. In this state he was attacked, defeated, and taken prisoner, and carried into the most distant part of Tartary. His son, only two years old, was made emperor, under the guardianship of his uncle, King-ti; but the latter seized the throne; and though Ing-tsong was eventually liberated and restored to China, he preferred the quiet of private life, and King-ti reigned for seven years. At his death, Ing-tsong reascended the throne, and reigned in peace for seven years more. His son, Hyen-tsong, then became emperor, and reigned twenty-three years. He was a warlike prince, and frequently defeated the Tartars, who made repeated inroads upon the empire. The reign of his son, Hyau-tsong (A.D. 1488—1506), was disturbed by a rebellion at home, led by a bonze, who was defeated, taken prisoner, and executed (A.D. 1496), without regard to his function. About the same time a famine raged in several of the western provinces; and so terrible was this visitation, that parents are said to have eaten their children. The eastern provinces were also wasted by a pestilence; followed by violent and destructive earthquakes. Scarcely had these calamities ceased, when the irruptions and depredations of the Tartars were renewed, and in the midst of them, Hyau-tsong died. His successor, Vie-tsong, was a wilful and debauched prince. The inhabitants of two of his provinces, Shan-tung and Honan, revolted, being oppressed with heavy taxes whilst suffering from the effects of famine; and his reign was neither honourable to himself, nor advantageous to his people. He died A.D. 1522. In his reign (A.D. 1517), the Portuguese first visited China, and obtained permission to settle at Shan-Shan.

The son of Shi-tsong, or Kya-tsing, succeeded to the throne when famine was prevalent, and his subjects were impoverished to a great extent. He took steps for their relief; passed several wholesome laws; repaired the Great Wall, dilapidated by the Tartars, whom he defeated, making above 200 of their officers prisoners, and consigning them to bondage. About A.D. 1556, the Japanese invaded China; but were defeated, and obliged to retreat to their ships. The

next year they made another descent, with a larger force, when they were cut off to a man. After these successes, Shi-tsong, in following the example of several of his predecessors, who had made search after what was called an "immortalising liquor," thought he had succeeded in its discovery. On drinking some liquid, however, to which this character had been given, he immediately expired, A.D. 1567.

The reign of the twelfth sovereign of the Ming race was quiet and prosperous. During that of Shin-tsong (his successor), the pope, in 1575, sent the first Jesuit missionaries to China, who were favourably received. Matthew Ricci was the chief of this mission; and, in 1583, he obtained access to the emperor, to whom he presented a repeating-watch. So highly was this novelty valued, that a tower was erected for its preservation; and Ricci became a great favourite with Shin-tsong, who gave him permission to build a church. In the year the watch was presented, there was a dreadful famine in the province of Shan-see, by which 60,000 people are reported to have perished. In the same year the Tartars again invaded the country, but were defeated, and 10,000 of them slain on the field of battle. During the war with these hordes, the coast was desolated by pirates. For their assistance in repelling these marauders, the Portuguese were, in 1585, rewarded with the possession of Macao, where they had obtained permission to settle in 1537. The Dutch, stimulated by the example of the Portuguese, also attempted to establish a commercial intercourse with China, and to make their way to Canton. Their fellow-Christians, however, intrigued to prevent their success; and they were compelled to content themselves with an establishment on the island of Formosa.

For several years the empire appears to have enjoyed peace; but about 1617, the Tartars, incensed at the insolence of the mandarins, and at the treacherous murder of one of their princes, again invaded the country—the son of the murdered prince vowing to sacrifice 200,000 Chinese to the manes of his father. He invaded the province of Pe-chee-lee with 50,000 men, but was repulsed: on retiring into his own country, however, he assumed the title of Emperor of China; and, two years after, by a successful stratagem, enticed a Chinese army to pass the wall, and defeated it with a terrible slaughter. The next year, the emperor himself took the field at the head of a powerful army, which was joined by an auxiliary force of 12,000 men from Corea. A long and obstinate battle was fought, in which the Tartars, being victorious, marched upon Peking. The emperor would have fled to the south, but the representations of his ministers restrained him, and he remained in the capital, where he died A.D. 1621. His son and successor, Kwang-tsung, did not survive him a month.

The next emperor, Hi-tsong, was too much under the influence of court eunuchs, yet he made a vigorous defence against the Tartars. He was supported by fresh auxiliaries from Corea, and by a force of several thousand men, headed by a lady from the province of Sze-chouen, where her son held a small sovereignty. The emperor also fitted out a powerful fleet, intending to humble the enemy

both by sea and land; and he sent to Macao for some Portuguese engineers, to serve the artillery, recently introduced into his army, but in the management of which his soldiers were very inexpert. At first the Chinese were successful; and the prompt and valuable assistance of the Portuguese had such an effect, that the mother of the emperor, his wife, and eldest son, embraced Christianity. Victory, however, did not long remain with the imperialists, for one of the Tartar leaders, Tyen-ming, defeated them and laid siege to Peking, of which he obtained possession through the aid of a traitor. During this siege the Chinese lost 30,000, and the enemy 20,000, men. Enraged at his loss, and at the sturdy resistance he had met with, Tyen-ming, as soon as he had occupied the city, issued an edict, commanding all the Chinese, under pain of death, to shave their heads after the Tartar fashion. The edict was generally complied with where the Tartar power then, or subsequently, prevailed; yet several thousands of the people preferred losing their lives to parting with their hair. In the third year of Hi-tsong's reign, the number of "robbers and seditious people" greatly increased; and the next year was rendered memorable by the discovery of the Christian monument already mentioned, near the capital of Shan-see. Hi-tsong died in the seventh year of his reign, A.D. 1628, and was succeeded by his brother, Tsong-ching, who, when he ascended the throne, was called Whay-tsong, and still more commonly, Zun-ching. In the same year, Tyen-ming, the king of the Tartars, died, and was succeeded by his son, Tyen-tsong, whose disposition proved to be the reverse of that of his father, being a prince of "great clemency, meekness, and goodness."

Whay-tsong, or Zun-ching, was an ardent lover of the sciences, and favoured Christianity, although he himself continued devoted to the superstitions of Buddhism. "He had most of the princely qualities that could render him capable of governing; was an enemy to luxury and to the court eunuchs, and took the most effectual way to remove them, even from the very beginning of his reign." His good qualities, however, did not insure peace and contentment. Revolts and disturbances broke out in various parts of the empire contemporaneously with a Tartar war; and as he found that he could not, at the same time, carry on the contest advantageously with the rebels and the foreign enemy, he resolved to make peace with the latter. With this view, he sent one of his generals, named Ywen, to Tartary, at the head of a large army, with instructions to conclude a peace. This was accordingly done, but upon such terms that the emperor refused to ratify it; on which Ywen, having poisoned a faithful general, Mau-ven-long, commanded the Tartars to march upon Peking by one road, while he advanced by another. Thus the enemy reached the capital unmolested, and commenced the siege. Ywen arrived shortly after, and entered the city, not suspecting that his treachery had been discovered —his intention being to open the gates to the enemy. He was, however, seized and strangled; and the Tartars immediately raised the siege; but they returned laden with plunder. A change appears now to have come over the character of

Whay-tsong, who became uneasy, thoughtful, diffident, and, worse than all, cruel. At the same time, the Tartar king, Tyen-tsong, died; and his son, Tsong-te, who had from his infancy been privately brought up amongst the Chinese, and was a perfect master of their language and learning, as well as intimate with their customs, had gained the love and esteem of many of the mandarins. As Whay-tsong's eccentricities increased, more of his subjects fell off from him; and before the ninth year of his reign closed, an extensive revolt was organised, at first under four, and then under two, generals, Li and Chang. The former commanded in the east; the latter in the west. Li laid siege to Honan, but was repulsed; and when he renewed the siege, six months later, he met with a determined resistance; the inhabitants preferring to live on human flesh, rather than surrender to a rebel. An imperial army arrived to give their assistance to the besieged; and the general, under the impression that he should drown the entire rebel army, cut down the dikes of the Hoang-ho, or the Yellow River, on the banks of which Honan is built. The step was fatal, not to the rebels, who had time to escape to the mountains, but to the inhabitants of Honan. The city, lying lower than the river, was completely inundated; and no fewer than 300,000 persons perished by drowning. Li then overran the provinces of Shan-see and Honan, and proceeding northward, entered Peking in triumph, at the head of 300,000 men; whilst the emperor was shut up in his palace, engaged in the superstitious observances of the bonzes, and quite ignorant of what was taking place. When he was told that the capital was in the hands of his enemies, he endeavoured to escape; but, being abandoned by his guards, he found this impossible. He then, with his empress and his daughter, retired to a distant part of the palace-garden, where, overcome with grief, he and his wife parted; when the latter entered a wood, and hung herself with a silken string. After the empress left him, the emperor wrote these words on the bottom of his vest:—"I have been basely deserted by my subjects; do what you will with me, but spare my people." He then hung himself, in the seventeenth year of his reign, and thirty-sixth of his age, having first, according to some authorities, cut off the head of his daughter with a scimitar. His body was found, and taken to Li, who treated it ignominiously, and caused two of his sons and all his ministers to be executed. His eldest son escaped.

With Whay-tsong ended the race of Chinese princes; but peace was not the immediate consequence of his death. Li immediately assumed the imperial dignity, and was accepted by his army and the people, except one general, U-sang-ghez, who, at the head of a considerable force, refused to acknowledge the usurper. Li marched against him, and surrounded him in the capital of the province, of which he was governor. Still he refused to yield; and the sight of his father (whom Li had taken prisoner) in chains, with the threat that he should immediately be put to death, did not change his determination, though he burst into tears, and fell on his knees, imploring Heaven to forgive him for preferring his allegiance to his prince to his duty to his father. The noble old man approved of his son's

conduct; and disdaining to attempt to shake his loyalty, submitted to his fate. He was put to death: and then U-san-ghez, learning the fate of Whay-tsong, resolved to avenge both. Accordingly he concluded a peace with the Mant-choo, or Eastern Tartars, and induced their king to join him against the usurper. Tsong-te, the Tartar prince, led an army of 80,000 men to the relief of U-san-ghez. On his approach, Li raised the siege, and returned to Peking; but not thinking himself safe there, he first plundered, and then burned the palace, and with an immense spoil made his way into the province of Shan-see. Tsong-te's death followed immediately, and his son, Shun-chi, only six years old, succeeded him, under the care and guardianship of his uncle, A-ma-van. The latter conducted the young prince to Peking, where he was received with the acclamations of the people; shouts of congratulation resounding on all sides, with cries of "Long may he live! Long live the emperor! May he live a thousand years!" Nothing certain is known as to the fate of Li. Some say he was slain in an engagement with U-san-ghez; others that he fortified Shan-see, and there defended himself: but his name is still execrated by both Tartars and Chinese.

It was in the last days of the Ming dynasty that the English commercial intercourse with China commenced. In the reign of Elizabeth an attempt had been made to open a trade with the "Celestial Empire;" and in 1596, Sir Robert Dudley fitted out three ships, which were placed under the command of Benjamin Wood, who was furnished with a letter from the queen to the emperor. He was directed to "pierce as far as Cathay." These vessels did not reach China, and their fate was never ascertained. No further attempt was made till 1637, when four ships, the *Dragon*, *Sun*, *Catherine*, and *Anne*, besides a pinnace, the whole under the command of Captain Weddel, were despatched to Macao. On their arrival, the Portuguese misrepresented the views and intentions of the English to the Chinese authorities; and when the vessels, after the commander had communicated with the mandarins, passed the Bocca Tigris, they were fired upon from the forts. Little damage was sustained, and the fire being returned, the Chinese were driven from their guns, which the English captured. Renewed communications were opened with the mandarins, who laid all the blame on the Portuguese. Cargoes were then supplied to the English, who restored the guns, and departed on their homeward voyage.

At the close of 1643, or early in 1644, Shun-chi, or Xun-chi, was acknowledged emperor, and founded the twenty-second, or Tsing dynasty, which still occupies the throne of China. He rewarded U-san-ghez by conferring upon him the title of Ping-si, or "pacifier of the west;" and assigning to him the city of Tae-yuen-foo, the capital of Shan-see, for his residence. The Chinese chief, however, never forgave himself for having been the means of establishing a Tartar sovereign on the throne. That sovereign was not at first acknowledged by the mass of the Chinese people: but, as a Chinese army was added to his own, he rapidly overran the northern provinces, all of which, by the latter end of 1644, acknowledged his sway.

The subjugation of the southern provinces, however, was neither so easily nor so speedily accomplished. Having first invaded Corea, and received the homage of its king, Shun-chi ordered his army, under the command of one of his uncles, to march directly to the south, where a grandson of Shin-tsong, the thirteenth sovereign of the Ming dynasty, had been proclaimed emperor, under the name of Hong-quang, or Hun-guan, and had established himself at Nanking. He was an amiable prince, and the mandarins had great difficulty in persuading him to accept the crown, which he was unable to defend; for he was compelled to yield to the superior force against him, was taken prisoner, and slain. The province of Che-kiang was then entered by the Tartars, and the submission of Lo-vang, its king or governor, secured the safety of the inhabitants. Another grandson of Shin-tsong, designated Long-vu, had been proclaimed emperor in the province of Sze-chouen, which, with Fo-kien, Kwang-tung, and Kwang-see, acknowledged him. He had great hopes of maintaining his authority over those four districts, as, in addition to a large army, he was assisted by Ching-chi-long, one of the bravest naval commanders the Chinese have ever had. From a very low and obscure position, this man had raised himself, not by the most honourable means (for he is accused of having become possessed of the greater part of his wealth by forged wills), to a position of importance. He was one of the most considerable traders in the province of Fo-kien, and had fitted out a numerous fleet against the Tartars. At the head of this armament he declared for the Chinese emperor; and there are records of his having fought several battles with the enemy, and of his refusing large offers to break his allegiance. On the other hand, he is charged with having ultimately betrayed Long-vu: but it is certain that he died in prison at Peking. It is not, however, known whether he was defeated and carried there as a prisoner, or whether he voluntarily proceeded to that capital upon an errand of treachery.

Long-vu did not long survive the captivity of Ching-chi-long; but another of the late imperial family was proclaimed emperor at Kwang-tung. This city was strongly fortified; but, after withstanding a vigorous siege for nearly twelve months, it surrendered. The long defence it had made, however, so exasperated the Tartar general, that, when it submitted, he gave it up to be plundered by his troops for three days. The Tartars had scarcely entered, when a powerful fleet appeared on the canal, bringing a strong reinforcement to the relief of the city. Finding that the enemy had already obtained possession, the Chinese set fire to the newest and richest streets, and put to sea again. The Tartars continued their work of plunder, collecting immense spoil, and, at the same time, treating the inhabitants with the utmost indignity. When order was restored, Kwang-see was invaded. Here two Christians, Thomas Kyu, the viceroy, and Luke Chin, the generalissimo of the Chinese forces, met the invaders, at the head of a strong army, and putting them to flight, proclaimed Young-lye, a Chinese, emperor. He established his court at Shauk-ing, the only city in the province of Kwang-tung that had not acknowledged the Tartar authority.

This victory stimulated several cities in Fo-kien, and the other three provinces, to drive out the Tartars; and Ching-ching-kong, the son of Ching-chi-long (better known as Coxinga), at the head of a large fleet, sailed along the coasts, recovering the territory and re-establishing native authority. He cut to pieces several Tartar detachments, and, for a short time, success attended all his movements. This inspired the Chinese elsewhere to make strenuous efforts to regain their independence. The viceroy of Kiang-see was one of the first to throw off the yoke, and he defeated the Tartars in several engagements. Two other chiefs, Ho and Kyang, appeared at the head of Chinese armies in Shan-see, and gained many advantages over the enemy; whilst a third, Chang-hyen-chang, said to have been "more like a devil incarnate than a Chinese chief," overran Hoo-nan, Kiang-su, and Kiang-see, and then made an irruption into Sze-chouen, perpetrating everywhere the most unheard-of outrages and barbarities. Some of the atrocities related of him are almost beyond belief. Thus we are told that, being about to depart from Ching-too-foo, the capital of Sze-chouen, "he ordered the inhabitants to be led out of the city in chains, and to be massacred in the fields, to the number of 60,000." He "was no less cruel to his own troops; ordering them to kill their wives, as they were an incumbrance in the time of war." This monster finally marched against the Tartars in Shan-see; and there, going out of his tent, unarmed, to look at some warriors who were on the hills, he was shot through the heart with an arrow. His army soon after dispersed; and the Chinese in Shan-see were glad to settle down peacefully under the Tartar government.

Still the south, to a certain extent, rallied under Young-lye; and the Tartars resorted to stratagems, to bribes, and to sowing dissensions among the Chinese chiefs, with a view to arrest their progress, and establish the authority of Shun-chi. His uncle, the great A-ma-van, died when Shun-chi was fourteen years old; and at that early age he married a daughter of a prince of the western Tartars, and took upon himself the cares of government. He soon gained the hearts of the Chinese by his "extreme moderation, and the singular and unhoped-for regard which he paid to their ancient laws and customs;" whilst he delighted them by showing himself in public, and giving them free access to his person. He rectified many abuses, exercised the greatest impartiality in civil employments, and even gave the Chinese commissions in his army, though he generally placed them in subordinate positions to Tartars. He became highly esteemed for his love of learning, and the progress he made in science. He likewise greatly favoured the Jesuits, especially one named Father Adam Schaal, whom he always honoured with the title of "Ma Fa," or "My Father." Two Christian churches were built at Peking, under his authority and protection.

In A.D. 1656, the first embassy from the Czar of Muscovy arrived in Peking, but it failed in effecting any arrangement for commercial or other intercourse between the two countries, as the ambassador would not submit to the Chinese

ceremonies, which he considered humiliating. One from Holland arrived shortly after, which was also unsuccessful—from the influence of the Jesuits, however, rather than from the refusal of the Dutch to submit to the Kou-tou. In 1659, Ching-ching-kong, who had seldom met with repulses, and never been seriously defeated in his incursions along the coasts, laid siege to Nanking. Three weeks after the investment of this place, his men, indulging in merriment, and relaxed in discipline, on account of the commander's birthday, were surprised by the besieged, 3,000 of them killed, and the rest obliged to fly to their ships, leaving their camp, baggage, provisions, &c., behind them. Ching-ching-kong, however, collected his scattered forces and pursued the Tartar fleet, with a view at once to repair his loss and disgrace. Having fallen-in with it, he attacked it with such fury that he sank and captured a number of vessels, taking as many as 4,000 prisoners, whose noses and ears he cut off, and, thus mutilated, sent them ashore. These were all, soon after, put to death, "under pretence that they ought to have died sword-in-hand; but, in reality, to conceal the shame of their defeat. He subsequently drove the Dutch out of the island of Formosa, and established himself in their place.

Shortly after the failure of Ching-ching-kong, the unfortunate Young-lye, who had found himself obliged to remove to the province of Yun-nan, was driven out of China, and took sanctuary in Pegu. Shun-chi did not like his residence so near the empire, and he demanded of the King of Pegu that he should be given up, threatening to overrun the kingdom with fire and sword if he were detained. As resistance would have been useless, the Peguan monarch surrendered Young-lye, who was strangled. His mother and wife, who were surrendered with him, were honourably treated; they had apartments allotted to them in the royal palace, and died in the Christian faith, having been converted by Father Schaal. Shun-chi himself, in 1660, married a young widow, whose husband he had previously treated with such indignity, that he sank under it. She gave birth to a son, an event which was celebrated with great magnificence. The child died when it had attained the age of three months; and the mother soon after breathed her last. Such was the grief of the emperor, that he would have killed himself if his own mother and the eunuchs had not prevented him; but he sacrificed thirty Tartars to the manes of his empress, and causing her body to be burned on a magnificent pile, gathered up her ashes in a silver urn. From this time Father Schaal lost all influence over him; and having appointed four lords of his court guardians to his son, Kang-hi, who was only eight years old, "he called for his imperial mantle, put it on, shrunk himself into his bed, saying, 'Now I leave you,' and expired in an instant." This occurred in the year 1662, he being in the twenty-fourth year of his age, and the eighteenth of his reign.

Kang-hi possessed many princely qualities; but for the first year of his reign, during which Father Schaal was his preceptor, he was under the control of his four guardians, of whom So-ni was the chief, and who made it their principal study to preserve the empire in a peaceable and flourishing condition. They

found the palace overrun with eunuchs, the greater number of whom they banished, and those who remained were employed only in the meanest offices. Another measure was less politic. To impair the power of Ching-ching-kong, who was yet dreaded, the inhabitants of the sea-coasts were ordered to leave their dwellings, and retire three leagues from the sea. All the maritime cities, towns, and fortresses were destroyed, and foreign commerce interrupted. A severe edict was next issued against Christian converts, whose churches were all demolished. Father Schaal, who still possessed great interest at court, had to exert it to the utmost to procure an exemption of the city of Macao from the consequences of this edict. Shortly after, one of the *literati* of China presented a petition to the regents against Schaal, who, with three of his associates, was imprisoned, and loaded with irons. This was in 1664. In the following year Christianity was proscribed as false and pernicious, and Father Schaal was condemned to be strangled. His enemies, however, considering this a too honourable mode of death, interfered; and he was ordered to be exposed in a public place, and whilst alive, cut into ten thousand pieces. The sentence was sent to the regents for confirmation, when, according to the Jesuit Du Halde, a series of miracles took place, and the life of the father was preserved. Every time an attempt was made to read the sentence, a sudden earthquake shook the hall with such violence, that all present rushed out of it to avoid being crushed under its ruins. We are not told how often this was repeated; but we are assured that the people were thrown into the greatest consternation, believing that the phenomenon was occasioned by the unjust sentence passed on Father Schaal. The author adds, that, after an interval, the earthquake was renewed more violently than ever; a fire broke out at the same time in the palace, and consumed a great part of the building. These, with several other miraculous portents, we are assured, "opened the eyes of the unjust judges, and convinced them that Heaven interested itself in favour of the prisoners, who were immediately set at liberty, and Father Schaal permitted to return to his place with the young emperor."

So-ni, the chief of the regents, died A.D. 1667; and, in the same year, Su-ka-ma, who had stood next to him in rank, was disgraced for misconduct, he being found guilty on twenty articles of accusation. His effects were confiscated, and he was to have suffered a cruel death; but the emperor commuted it to strangulation. Seven of his children were also beheaded, and one son cut to pieces. The Jesuits say that Su-ka-ma deserved this punishment for the ill-offices he had privately done to them and their religion—of which charge, however, there is no proof. In 1669, an embassy from Portugal arrived at Peking, and met with an honourable reception. The proceedings of this mission contributed greatly to the permanent establishment of the Portuguese at Macao. In 1670, Father Verbiest, who had been employed to correct the Chinese calendar, employed his influence in favour of the Christians: all he could effect, however, was the recalling of the missionaries, and a declaration from the assembly of

mandarins, that the Christian religion taught nothing that was evil, or that tended to sedition. The missionaries were expressly forbidden to build churches; and the Chinese were prohibited from embracing Christianity. On the decease of Schaal, his place about the person of the emperor was conferred on Father Verbiest. During this time, U-san-ghey, who had invited the Tartars to China, had been strengthening himself in the district which he was entrusted to govern, till at last he thought himself strong enough to throw off the yoke, and declare his independence of Kang-hi. His proceedings became known to the Tartar authorities, and he received a message, desiring him to repair to Peking. His reply was, that "he should not go thither, except in company with 80,000 men." He had then made himself master of Yun-nan, Kwei-choo, Sze-choen, and Hou-pih, or Hu-quang; was strengthened by the viceroys ("wangs," or kings, they are sometimes called) of Fo-kien and Kwang-tung declaring war against the Tartars; and also by the alliance of Ching-ching-kong, who was acknowledged King of Formosa. This appeared to be a formidable alliance; and although the Tartars seemed to be invincible in the north, a rival empire might have been permanently established in the south, if these chiefs had maintained good faith with each other. Successful at first, their jealousies and quarrels soon injured their cause, and gave the advantage to the Tartars. First Ching-ching-kong, upon the pretence that the honour due to his rank had been withheld from him, quarrelled with the viceroy of Fo-kien, declared war against him, defeated his troops in several battles, and compelled him to submit to the government at Peking. The viceroy of Kwang-tung also soon separated from U-san-ghey, and placed himself and province under the protection of the emperor. Thus U-san-ghey was left to carry on the contest single-handed, and the army sent against him captured several of his large towns, and worsted his troops in various encounters. Full of years, and overpowered with misfortune, he died A.D. 1680, having been stripped of much of his acquired possessions: nevertheless his youngest son, Hong-wha, was declared emperor. He maintained his position only a few months. The emperor's army made itself master of the capital of Yu-nan, where Hong-wha resided, and where he committed suicide, to avoid a worse fate. The victorious troops dug up the bones of U-san-ghey, which were carried to Peking, where they were subjected to every indignity. The success of the emperor in this contest is attributed mainly to the use of cannon, which Father Verbiest had cast for him. The fall of U-san-ghey occurred in 1681; and soon after another earthquake overturned a great number of palaces, temples, and other public buildings, together with the walls and towers of Peking, and destroyed many thousands of the inhabitants. Towards the end of the same month, the imperial palace was, by fire, reduced to ashes in a few hours. This palace had been most magnificently furnished and decorated; and the loss occasioned by its destruction was estimated at 2,850,000 taels.*

In 1676, whilst the Chinese authority was maintained in the south, the

* The value of a tael is about five shillings.

English obtained a footing on the islands of Amoy and Quemoy, where the East India Company erected factories; but, upon the submission of those places to the Tartar conquerors in 1680, they were obliged to abandon their establishments. Four years afterwards, when internal peace was restored to the empire, the government of Formosa arranged, and the arts of industry resumed in the seaport towns, the English were allowed to reoccupy their factory at Amoy, which they retained until the edict restricting all foreign commerce to Macao and Canton was issued. Their principal intercourse, however, was with Canton, where a committee of merchants, called the Hong merchants, was organised, by imperial authority, to deal exclusively with the foreigners.

After the death of Hong-wha, the provinces which then constituted the Chinese empire were considered to be so completely subdued, that the emperor, in the beginning of March, 1682, resolved to visit his own native dominions in Eastern Tartary. On this occasion he took with him his three queens, the prince, his heir, with a number of Tartar princes, his tributaries, all of whom had splendid equipages, and a retinue suitable to their rank. An army of 70,000 men also accompanied him: as did Father Verbiest, who has given a particular account of the journey. Shortly after the return of Kang-hi to Peking, a chief who had attained some notoriety—Ching-ke-sun, grandson of Ching-ching-kong—was obliged to surrender the island of Formosa to the emperor. He had the title of count conferred upon him, with a limited amount of means to support it; and this is the last account of the family of Ching-ching-kong. In 1683, the emperor made a progress to Western Tartary, with a greater army and retinue than accompanied him to the east in the previous year. These visits were continued for several seasons, and two or three months were, on each occasion, spent in making them, the time being diversified with hunting and other sports. These progresses enabled the emperor to keep his Tartar troops in exercise, and prevented them from becoming effeminate, like the Chinese, whilst they displayed the grandeur and magnificence of his court, and made his power and authority appear more formidable. He therefore persisted in them, notwithstanding the opposition of some of his ministers, who complained of their trouble and expense. In 1684, two Jesuit missionaries, Fathers Gerbillon and Pereira, were sent to Tartary, with two Chinese plenipotentiaries, their mission being to adjust and fix the limits between the two empires of China and Russia. Those limits the former has never evinced a desire to overstep; which cannot be said of the latter. In 1689, a treaty was concluded between China and Russia, by which permission was granted the Muscovite to send a caravan of merchandise every year to Peking; with liberty for a certain number of Russians to reside in that city.

Thus progressed the great Chinese empire for several years, during which the emperor employed his leisure with the two Jesuits mentioned above in learning mathematics, in reading, and in composing lectures in the Tartar tongue on algebra, astronomy, anatomy, geometry, natural philosophy, and physic. He

became so attached to his tutors, that they acquired sufficient influence over him to procure the publication of a decree, allowing Christians the exercise of their religion throughout his dominions. This decree bears date 1692, in the 31st year of his reign, and was published in the month of March. Some years after, the emperor—on receiving a memorial from a military mandarin, inveighing strongly against the Christians; and Tournon, the apostolical vicar and legate of the pope, having a few years before issued a mandate, ordering all Christians not to follow any customs, &c., interdicted by the court of Rome—revived the old edicts, forbidding them, under penalties, to build churches or make proselytes; and obliging every missionary to take out a patent, in which, after giving a description of himself something like that required in a European passport, he had to enter into an engagement not to return to Europe. The principal events which helped to fill up the remainder of this reign, were the conquest of Thibet, completed in 1720; and the arrival of an ambassador from Russia, who reached Peking on the 22nd of November, the same year. The entry of this functionary into the city was very imposing. The ambassador had a numerous and splendid retinue, all dressed in the European manner. He was escorted by a troop of gentlemen, riding on each side of him, with their swords drawn, which was a novel sight in Peking; and his reception at court corresponded with the grandeur of his own display, though at first there was some doubt whether he would be received at all, as he refused to perform the Kou-tou. At length it was arranged, that the letter from the czar, constituting his credentials, should be laid on a table, and that a mandarin should perform the ceremony—which consists of kneeling and knocking the forehead nine times on the ground—before it; the ambassador did not hesitate then to perform the same ceremony before the emperor. The object of the mission was, to open a free commerce between the two countries, with leave to the Russians to establish factories in the chief provinces of the empire. Permission was given to erect them at Peking and another place only; but the mission was otherwise satisfactory. Eight years afterwards, a treaty was entered into between Russia and China, by which the former was permitted to build a church for the followers of the Greek religion, at Peking, where a mission of six priests and four laymen was established, and continues to the present day, the members, lay and clerical, being changed every ten years.

Kang-hi died in the sixty-ninth year of his age, and the sixtieth of his reign, A.D. 1722. His fourth son succeeded him by his own appointment; and on his ascending the throne he took the name of Yung-ching; which signifies "lasting peace," or "indissoluble concord." His early acts were directed against the Christians. There is no doubt, that since the introduction of the Gospel in China, Christianity had made considerable progress through all the provinces of the empire. But, unhappily, divisions were almost as rife amongst the professed followers of Christ then, as they are now; and there is too much reason to believe that the Jesuits were carrying on intrigues to obtain some-

thing more than spiritual power—of which the mandate of Tournon was an indication. Soon after Yung-ching was proclaimed, memorials were presented to him from the Chinese *literati*, alleging that the proselytes to Christianity would acknowledge no masters but the teachers; and that, in unsettled times, they would follow no directions except theirs. These memorials were answered by the banishment of several princes and grandees, who had protected the missionaries, to a desert in Tartary, where they were closely confined under a guard. Soon after, in 1724, an edict appeared, banishing the Jesuits from all parts of the empire, except Canton. As soon as the news of these measures reached Europe, the King of Portugal despatched an embassy to the emperor, to intercede in their behalf; but although the ambassador was courteously received, his interference was of no avail. On the contrary, in 1732, the Christians at Canton were ordered to quit that city; and about thirty persons embarked on the 20th of August, with their domestics, &c., for Macao. On their arrival there, the mandarins caused all the persons who had accompanied them to be loaded with irons and sent back to Canton; where, after being ignominiously dragged before several tribunals, some were imprisoned, others bastinadoed; while others were condemned to wear the *cangue*, or wooden collar, for a month or two. All these persons gave signal proofs of their zeal for, and their sincere adherence to, the Christian faith. In other parts of China, the monks and lay Christians were imprisoned; but, notwithstanding the emperor's decree, a few Jesuits attached to the Astronomical Board, appear to have been permitted to reside at Peking. While the proceedings against the professors of Christianity were in progress, the province of Pe-chee-lee was, in 1731, visited by an earthquake, which desolated a considerable extent of territory, and laid the greatest part of Peking in ruins. Upwards of 10,000 persons perished in the capital alone; and the emperor expended a large sum—equivalent to about £250,000—in the relief of the sufferers who had escaped the fate of the others.

In 1733, Yung-ching sent to St. Petersburg the first embassy that was ever known to leave the Chinese court for Europe. It consisted of three mandarins of the second class, and a numerous retinue. Presents were made to the czar, who returned others to the emperor. The latter died in 1735, and was succeeded by Keen-lung, his eldest illegitimate son. This emperor had much of the temper and spirit of his grandfather, Kang-hi. He signalised his accession to the throne by continuing the rigour which Yung-ching had exercised against the Christians; but he recalled all the relatives of the late emperor who had been banished for embracing Christianity; and, during the whole of his long reign, he encouraged the learning and *literati* of China, evincing himself to be possessed of no inconsiderable genius as a poet. Soon after his accession he received an embassy from Russia; and the ambassador, Ragusinki, succeeded in concluding a treaty, called "the treaty of Kiatcha," somewhat varying the terms of that concluded in 1689. By it, a Russian caravan, not comprising more than 200 persons, was to be permitted to visit China every three years, for the

purpose of trade. A limited number of Russians were also permitted to take up their abode in China, for the purpose of learning the language; and liberty was given to erect a church for their accommodation. In 1754, another embassy from Portugal arrived at Peking, escorted thither from Canton by two mandarins of high rank. The especial object of this embassy was never understood; but one of its effects was the reduction of the sum which the Portuguese at Macao annually paid to the Chinese government. In 1767, Keen-lung was engaged in a war with Burmah, originating, as far as it can be ascertained, in a desire for foreign conquest, very unusually displayed by the government of Peking, or by the Chinese people. The first campaign ended unfortunately. An army of 100,000 men, sent to Burmah, had to encounter such difficulties from the imperfect communications (much of the route being intersected with swamps and jungle), and the unceasing attacks of the Burmese, who kept up an incessant guerilla warfare, that only 2,000 returned to China. A still larger army, despatched under the emperor's favourite general, A-quei, had scarcely entered Burmah, when it was attacked by the jungle fever, and thousands perished. To save the remainder, A-quei concluded a peace with the Burmese generals, who, on their return to Ava, were disgraced, because they had suffered one Chinaman to leave Burmah alive. Wars with the Meaou-tse mountaineers, and with various parties of rebels, occurred at different periods of Keen-lung's reign; and the barbarity with which he treated all prisoners who fell into his hands was the great blot upon his character. One of the most serious rebellions took place in Formosa. Roused to resistance by the exactions and cruelties of their mandarin governors, the people put one of them to death. The viceroy of Fo-kien was sent to punish them, and he ordered a number of Formosans to be executed without any regard to their connection with the murder of the mandarin. This roused the inhabitants to vengeance, when a scene of undistinguished slaughter ensued, every Chinese and Tartar found on the island being massacred. A fleet and army were then sent to this scene of bloodshed; and after a display of considerable valour by the inhabitants, they obtained a treaty indemnifying them for their losses, and securing them against the recurrence of such tyranny as had been the proximate cause of the rebellion.

One of the most remarkable events of Keen-lung's reign, was the arrival, in 1723, of an embassy from England, the object of which was to procure, if possible, permission from the emperor to trade at Ningpo, Chusan, Tien-tsin, and other places, as well as at Canton, where the commercial intercourse had, from the commencement of the century, met with continual interruptions. Many years were spent in endeavours to obtain a relaxation of the high duties demanded there; and, in 1734, only one ship was sent to the port, in consequence of the exactions of the Chinese authorities. In 1736, attempts to open a trade at Ningpo failed, the mandarins having demanded the surrender of the arms and ammunition on board the ship *Normanton*, which had proceeded there on a preliminary mission. Soon after the accession of Keen-lung, he remitted an

extra duty of ten per cent., which, a few years before, the Hoppo, or chief commissioner of customs at Canton, had laid upon exports. When the European traders were informed of this remission by the Hong merchants, they were told "that they must prostrate themselves, kneeling on both knees," to thank the emperor. This they refused to do; but the duty was remitted, notwithstanding. This concession was not, as might have been expected, the forerunner of more liberality on the part of the Chinese; and the commercial annals of the century consist of little more than records of struggles between the traders and the authorities—at Canton and other places—whenever an attempt was made to trade; the Chinese throughout acting upon what Père Premare tells us is the fundamental maxim of their intercourse with foreigners. "The barbarians," they say, according to the Father, "are like beasts, and are not to be ruled on the same principles as citizens. Were any one to attempt to control them by the great maxims of reason, it would tend to nothing but confusion. The ancient kings well understood this; and, accordingly, ruled barbarians by misrule. Therefore, to rule barbarians by misrule, is the true and the best way of ruling them."

Notwithstanding the numerous difficulties thrown in the way of the traders by the Chinese, and the arbitrary, and not unfrequently treacherous, proceedings which sometimes led to the undeserved death of an unfortunate European, the trade with Canton increased. As far as England was concerned, it was in the hands of the East India Company; and commissioners, and a select committee deputed by them, managed it for the English at Canton. Its growing importance attracted the attention of the home government; and as, in 1785, Keen-lung issued a decree releasing the imprisoned monks, and allowing them either to join their brethren at Peking, or to proceed to Europe, this relaxation of his former severity to the Christians may have led to the supposition that he would be inclined to receive favourably a European embassy. At all events, the English government resolved, in 1788, to send Colonel Cathcart as ambassador to Peking. He went out in the *Vestal* frigate, but died on his passage, when the vessel had arrived in the bay of Sunda: this put a stop to the mission, and the frigate returned to England. In 1792, the project of an embassy to China was revived by Mr. Dundas (afterwards Lord Melville), who urged the propriety of that step, on the ground that the trade of England with China had gradually increased, until it exceeded that of all other nations; and a hope was expressed, that the presence of an ambassador "might relax the various trammels by which the commerce with China was shackled, relieve it from some of its exactions, and place our countrymen at Canton on a footing of greater respectability, as well as security in relation to the local government." It was, therefore, resolved to send out Lord Macartney as a special envoy. His lordship, accordingly, left England in the *Lion*, a 64-gun ship, on the 26th of September, accompanied by Sir George Leonard Staunton, as secretary of legation. He did not arrive at Peking till the following September; and on the 14th of that month he was presented to the emperor, who dispensed with the Tartar act of homage, called

the Kou-tou; and there was much negotiating with the mandarins. All that was obtained, however, was the recall of the viceroy of Canton, whose insolence and extortion had been quite intolerable. The mandarins evaded all proposals made for the opening of other ports besides Canton; and the emperor transmitted a letter to the King of England, refusing to make any alteration in the commercial system. The Russians then (said his imperial majesty) only traded at Kiatcha, and British commerce must be strictly limited to Canton. "You will not be able to complain," said the emperor, at the conclusion of his missive, "that I have not clearly forewarned you. Let us, therefore, live in peace and friendship. I do not make light of my words."

Lord Macartney left Peking October 7th, 1793, and arrived in England on the 6th of September, 1794. Although his mission had failed in its immediate objects, it was confidently expected that it would result in placing the British upon a better footing in China; and it was resolved that a letter should be addressed, in the name of his Britannic majesty, to the Chinese emperor, and transmitted, with suitable presents, to Peking. These reached Canton in June, 1795, accompanied by letters and presents from the ministers and the chairman of the East India Company, to the viceroy of Canton. Soon after the receipt of the letter, Keen-lung, having reigned sixty years, resigned the throne to his son, Kea-king, taking to himself the title of "supreme emperor." He died in 1798, leaving behind him the reputation of having been one of the best sovereigns that had ever sat on the Chinese throne.

Kea-king was, in many respects, quite unworthy of his father. He renewed the persecutions of the Christians, which had been discontinued, and were almost forgotten—putting some to death, torturing others, and banishing not a few into Tartary, where they fostered a spirit of hostility to China. In the first year of his reign, he issued a decree, prohibiting the importation of opium. That drug was brought to China, as a medicine, in some of the earliest ships that traded to the Celestial Empire. It soon began to be used for other purposes; and, in 1767, the amount imported was 1,000 chests per annum. It was allowed to pass into the empire on the payment of five mace per catty, and was mostly delivered to, and bonded by, the government. The importation continuing to increase, and its use being mostly considered prejudicial, Kea-king prohibited it; and from that date the opium traffic with China degenerated into a smuggling transaction. Kea-king was scarcely seated on the throne, when he had to defend himself against rebels; and so numerous and formidable were the insurrections that broke out in every part of the empire, that—a victim himself to licentiousness, and without a spark of heroism in his composition—he feared being able to subdue them by force. He therefore bought off their leaders by promoting them to high offices under his government. For ten years the Chinese coasts were also devastated by pirates—the Ladrones—who, at last, were dealt with in the same way: a peace was made; their chiefs were appointed to command junks in the imperial navy; and the termination of hostilities with these

marauders was celebrated by a grand festival at Canton. In 1813, a conspiracy was formed against the emperor, by some members of his own family, headed by Lin-king, his favourite eunuch. They had a considerable force at their disposal, and some of them forced their way into the palace, with the avowed intention of putting Kea-king to death, and proclaiming Lin-king his successor. His second son, Ming, put himself at the head of a mere handful of the "Tiger" guards, repulsed the conspirators, two of whom he shot with his own hand (Lin-king being one of them), and thus preserved the life, and secured the throne of his father.

The intercourse between China and Europe had continued to increase since the commencement of the century; and, in 1802, the flag of the United States of America was first hoisted at Canton. During the war with France, subsequent to that year, the French kept a large naval force in the Chinese seas, with a view to put a stop, if possible, to the English trade with both China and India. The superiority of England on the ocean, however, was soon established, and her merchants had little to contend with beyond the difficulties which the Chinese threw in their way, till 1814, when the capture of two vessels of the United States by British cruisers—England being then at war with that country—involved the select committee in disputes with the Chinese authorities. The latter desired the blockade of the United States' ships in the Canton river to be raised, and the English ships of war taken away. As these demands were not complied with, they prohibited natives from entering into the Company's employ, sent policemen to enter the factory, and seize upon any Chinese whom they might find there; attempted to prevent the passage of the boats of British vessels in the river, and to cut off all communication with the British ships of war. The select committee met these measures by stopping the trade. Notwithstanding all these vexatious proceedings, it appears that the consumption of the produce of the empire in England was a source of so much profit to the Chinese, that they were unwilling to forfeit it: they accordingly sent a mandarin to meet Sir George Staunton, then first commissioner at Canton, for the purpose of negotiating. The interview took place at Canton, on the 20th of October, Sir George being accompanied by Sir Theophilus Metcalfe, and Mr. (afterwards Sir J. F.) Davis. Before much progress had been made in the negotiation, the viceroy suddenly broke it off, and the select committee immediately directed all British subjects to leave Canton; and Sir George Staunton, and the gentlemen with him, embarking on board the *Wexford*, the entire fleet proceeded down the river. This brought the Chinese to their senses. A deputation of the Hong merchants was despatched to ask Sir George to return and renew the negotiations. They ended, this time, in an agreement, by which the privilege of corresponding with the government under seal, and in the native character, was, for the first time, established; an assurance was given that no Chinese officer should ever enter the British factory without leave previously obtained; and

license was given to native servants to enter into the service of the English, without molestation from the petty mandarins.*

Though this termination of the difference was considered highly satisfactory in England, it was deemed desirable, if possible, to place her commercial intercourse with China upon a surer foundation, and put it out of the power of capricious officials to interrupt it at their pleasure. For this purpose, in 1816, another embassy was despatched, with Lord Amherst as its principal. His lordship left England on the 10th of February, in the *Alceste* frigate, and arrived at Macao on the 12th of July. There Sir George Staunton, and the secretaries to the select committee, with the other gentlemen who were appointed to accompany the mission to Peking, joined the embassy. The *Alceste* was accompanied by the *Lyra* (a government brig) and the *General Hewett* (a Company's ship); and the three vessels arrived in the Gulf of Pe-chee-lee on the 28th of July. The ambassador did not land till the 9th of August; on the 12th he was entertained at Tien-tsin, at a feast on the part of the emperor; and it was then that the first attempt was made to induce him to perform the Kou-tou. These attempts were repeated; and as Lord Amherst positively refused to submit to such a degradation, he was not received by the emperor. The refusal was attributed, however, rather to the intrigues of the Canton officials (whose conduct was so seriously impugned), than to the non-compliance with a custom, which was not insisted upon in the case of Lord Macartney. The embassy returned to Canton by a land route, the vessels having proceeded there as soon as the mission had disembarked. The Canton authorities displayed their temper in the treatment of these vessels. The Hoppa refused to let the *Hewett* take in a cargo; and the *Alceste* and *Lyra* were prohibited from anchoring at Whampoa. The *Alceste*, however, disregarding the authorities, proceeded very leisurely up the river, and was fired at by some war-junks, and from the fort at the mouth of the Bocca Tigris. A single shot from the British ship silenced the former; and one broadside caused the garrison to evacuate the fort. The effect of this decided conduct was soon seen. Provisions in abundance were sent to the *Alceste;* the *Hewett* was permitted to load; and the firing from the fort and junks was publicly declared to be a salute. The members of the embassy reached Canton on the 1st of January, 1817: the emperor had forwarded a letter for the prince-regent, to the viceroy, with orders to deliver it himself into Lord Amherst's hands; and having received it, the mission returned. In the letter, the emperor, alluding to the refusal of his lordship to perform the Kou-tou, said—"I have sent these ambassadors home to their own country, without punishing them for the high crime they have committed."

This embassy was accompanied to Peking by the Rev. Robert Morrison, one of the most remarkable men connected with the British intercourse with China. His ancestors were Scottish husbandmen; but his father, quitting Perthshire and the plough, became a mechanic and a man of substance, and

* Davis.

Robert was born at Morpeth, on the 5th of January, 1782. In his youth, he is described as being "somewhat loose and profane"—qualities which were soon replaced by others of the highest description. His education completed, he resolved—and that from the impression he felt of the claims of the cause of missions—to become a missionary; and his services being accepted by the London Missionary Society, he was, in 1804, appointed to the Chinese mission which that society resolved to establish. He immediately commenced the study of the Chinese language; and, in 1807, sailed for Canton, where he arrived on the 7th of September in the same year. At that time there appeared no prospect of success for a protestant missionary in the Celestial Empire. Whilst the Chinese government and authorities forbade all attempts at propagating the gospel, the East India Company prohibited any person under their rule to stay in the country, except for trading purposes. For some time Mr. Morrison attempted to evade observation by walking about in a Chinese frock, and with thick Chinese shoes—wearing a tail, allowing his nails to grow, and eating with chopsticks. He is said, subsequently, to have disapproved of this course, though it, doubtless, afforded him facilities for acquiring that accurate knowledge of the language which enabled him to prepare a Chinese version of the Scriptures, and to compile a Chinese grammar and dictionary. Ill-health, brought on by fatigue, induced him to remove to Macao; and, after his return to Canton, all Englishmen being ordered away, he went to the Portuguese settlement, where he married in February, 1809. Soon after, he was appointed Chinese secretary, and translator to the East India Company, with a salary of £1,000 per annum. He continued to reside at Macao, as no European female was then suffered to remain at Canton; and there, in 1813, he was joined by the Rev. W. Milne, who subsequently settled at Malacca, which was made the head-quarters of the mission. In July, 1814, the first Chinese protestant convert was baptised "at a spring of water issuing from the foot of a lofty hill by the sea-side." The journey of Mr. Morrison to Peking, in 1816, afforded him a little relaxation, and his services were of the greatest use to the embassy. On its arrival at Canton, he again returned to Macao, where he prosecuted his labours with undiminished zeal.

Kea-king died in 1820, and bequeathed the imperial crown to his second son, Ming, on account of his bravery in suppressing the revolt of 1813. On ascending the throne, he took the name of Taoeu-kwang, "The Glory of Reason." His personal character was greatly superior to that of his father; but he did not display, on the throne, the vigour which had raised him to it: on the contrary, he led a life of effeminacy, leaving the conduct of affairs chiefly to his ministers. He signalised his accession by the expulsion from Peking of the last of those European missionaries who, on account of their astronomical knowledge, had been attached, for 200 years in succession, to that board whose function it is to observe the celestial bodies; and, subsequently, his reign was greatly troubled by rebellions. Indeed, much as those of his predecessors were disturbed by

domestic strife, it is said, that "in no one reign has there been chronicled so many calamities and open insurrections (in almost every province of China proper), as under Taoeu-kwang." Of these calamities and insurrections we have no detailed accounts; but he had an important war with a foreign power, and his choice of ministers is supposed not only to have been the cause of his quarrel with England, but also to have led to that rising against the Mantchoo race. These ministers were selected "from amongst those statesmen who, in the eyes of the people, were the faithful guardians of Chinese traditions." * * * "Chinese to the backbone, and full of superb disdain for barbarians, they led their country into a disastrous war, because they did not understand that the moment was come for them to descend from the diplomatic elevation, upon which their presumption and European forbearance had so long maintained them; and the same resistance to the spirit of the times brought on the insurrection."*

Notwithstanding the failure of Lord Amherst's mission, the trade of the East India Company continued to increase, independent of the decree of 1796, prohibiting the importation of opium. For several years the chief emporium of this trade was Macao; but, in 1822, in consequence of the exactions of the Portuguese, it was taken to Lintin—a small island between Macao and the Bocca Tigris. The smuggling of the drug into the country was either neglected or connived at by the Chinese authorities; and as the surreptitious trade extended along the whole of the east coast of China, it was thought a similar trade might be established for manufactured goods. The attempt was made, but failed.

In 1833, the opium monopoly was abolished; and the traffic was not only thrown open to merchants generally, but the Company was prohibited from trading at all, and their commercial property and shipping were sold at a great loss. Previous to this step being taken, a select committee of the House of Commons had been appointed to inquire into the state of the Company; and several witnesses declared their opinion, that "the removal of the China trade from the management and control of the Company would be followed by a great increase of smuggling, and by an aggravation of circumstances as would be calculated to embroil the English with the government of China."† The Duke of Wellington was of opinion that, if the traffic were thrown open, the Company should still be permitted to trade, simultaneously with other British merchants; and that its management should still be left in the hands of their officials. His grace was, however, overruled; and the government was authorised to appoint three superintendents of the trade with China, and to invest them with certain powers and authorities. Lord Napier, Mr. Davis, and Sir George Robinson were the three first appointed; and Dr. Morrison was made the Chinese secretary to the commission. This reverend gentleman, subsequent to his return to Macao, had, in conjunction with the Rev. W. Milne, diligently carried on the translation of the Scriptures into Chinese. In this work they were assisted by a

* *L'Insurrection en Chine.* Par MM. Callery et Yvan. † Davis.

Chinese convert, Leang-a-fa, well known to those who are conversant with these missions; who, with his wife and child, were baptised by Mr. Milne—"forming," says Dr. Morrison, in one of his letters, "a little Christian family in this pagan land."* Towards the close of 1819, an entire Chinese version of the Bible appeared, chiefly the work of Dr. Morrison; and the Anglo-Chinese college at Malacca was established, and liberally endowed by him. In 1821, he became a widower; and, at the close of 1823, re-visited Europe, married, and returned to China in 1827. He then resumed his labours, and died in 1834, shortly after his appointment as secretary to the commission.

The commissioners had a very difficult task to perform. When Lord Napier arrived at Canton, in 1833, the viceroy refused to receive him, as his appointment had not been notified to, and approved by, the emperor. In taking this course, the Chinese official might have appealed to the practice of European governments. His lordship, on his part, declined to correspond with the Hong merchants, through whom the more immediate commercial business had been transacted previous to the appointment of a select committee. The viceroy not only refused Lord Napier's letter of introduction, but various acts of annoyance and indignity were offered to his lordship—his baggage being broken open, his residence beset with soldiers, his native servants driven away, and his supplies of provisions cut off. Not knowing to what lengths the Chinese might proceed, his lordship ordered Captain Blackwood, commanding the *Imogene* and *Andromache*, lying in the estuary of the Pearl River, to proceed to the anchorage of the merchant ships at Whampoa. Accordingly, early on the morning of the 7th of September, the two ships effected the passage of the Bocca Tigris. One of the batteries opened fire upon the vessels; but they passed within pistol-shot, and a broadside knocked the stones of the battery about the ears of the garrison. One man was killed, and a few wounded, on board the ships, which, owing to baffling winds, did not reach the Whampoa anchorage till the 11th of the month. The appearance of the vessels produced no effect. The viceroy had prohibited all trade, and he refused to permit the communication to be reopened till the frigates had retired and Lord Napier had withdrawn. Not feeling warranted in resorting to extremities, his lordship embarked for Macao on the 21st of September, having ordered the frigates to proceed to Lintin. He had been indisposed when he left Canton, and became so much worse after his arrival at Macao, that he resigned his superintendency, and Mr. Davis was appointed his successor. That gentleman abolished the office of master-attendant, held by Captain Elliot, and now rendered unnecessary by the abandonment, in England, of the scheme for levying duties on ships in the Canton river; and appointed the captain secretary to the commission. Mr. Morrison, son of the late Dr. Morrison, was nominated Chinese secretary; and the services of M. Gutzlaff were secured as joint interpreter.

* Writing from Macao in 1827, Dr. Morrison says—"Leang-a-fa, the native evangelist, is in Canton, printing tracts of his own composition, for the Tract Society. Agang, his colleague, is working my lithographic press."

Mr. Davis being obliged to return to England, Sir George Robinson became chief superintendent; and during 1835 and 1836, public affairs at Canton were conducted in peace; though one result of opening the trade was to give an immediate stimulus to smuggling of every kind; and the illicit traffic, especially in opium, increased to such a degree as to attract the notice of the government at Peking. Writing in 1838, Captain Elliot, who had succeeded Sir G. Robinson as chief superintendent, says—"There seems no longer any room to doubt that the court has finally determined to suppress, or, more probably, most extensively to check, the opium trade. The immense, and, it must be said, the most unfortunate, increase of the supply during the last four years, the rapid growth of the east (China) trade in opium, and the continued drain of the silver, have, no doubt, greatly alarmed the government." Hitherto confined to Lintin, where the opium was transferred from the importing vessels to Chinese junks always lying to receive it, the trade penetrated within the Bocca Tigris; and this, Sir J. Davis thinks, exasperated the Peking government. Small boats passed up the river with opium to Canton, and led to the occasional seizure of the offenders, and sometimes to the apprehension of innocent men. In September, 1838, an attempt, by the Chinese authorities, to execute a native opium-dealer immediately before the factories, caused an affray between the natives and the Europeans, in which the latter would probably have suffered severely, had not the Chinese soldiers dispersed the mob. After this event, Captain Elliot took active steps to repress the traffic. He served notices on all British-owned boats actually engaged in it, to proceed outside or fall below the Bocca Tigris; and, on the 18th of December, he issued a circular, in which all her majesty's subjects concerned in the opium trade were warned, that if any native came by his or her death in the course of that illicit traffic, they would be subject to trial in the same manner as if they were within the jurisdiction of her majesty's courts at Westminster. He also offered to co-operate with the Chinese government in their efforts to suppress the river-smuggling; and, if the Chinese authorities had promptly acted with the English superintendent, there is little doubt that the traffic might have been suppressed, at all events in the Pearl River; and greatly reduced elsewhere.

The government at Peking resolved to send Lin, a Chinese of rank, as a special imperial commissioner, to Canton; and it was intimated, that he would take unusually strong measures to abolish the opium traffic, and punish the offenders. His appointment was announced by a proclamation issued in January, 1839, by the local government of Canton. His arrival was preceded by a native opium smuggler being publicly strangled in the square before the foreign factories, the presence of a considerable body of troops rendering all opposition on the part of the Europeans useless. The European flags were immediately hauled down, and remonstrances made; to which no answer was returned, but tents were pitched, troops assembled, junks collected, and a numerous display of old vessels, prepared and preparing to serve as fire-ships, was made under the

forts at the Bocca Tigris. The imperial commissioner arrived in March; when he issued an edict to the foreigners, demanding that every particle of opium on board the ships should be delivered to the government, in order that it might be burned and destroyed. A bond was also required, in the foreign and Chinese languages, engaging that "the ships should never again dare to bring opium;" and that, "if any should be brought, it should be forfeited, and the parties suffer death." He also threatened, that if his conditions were not complied with, the foreigners would be overwhelmed by numbers, and sacrificed.

On hearing of these proceedings, Captain Elliot, then at Macao, proceeded to Canton, where he summoned the foreign community together, and exhorted them to be moderate and calm. The same night, the native servants were removed; the supplies cut off; an arc of boats was formed, filled with armed men, the extremes of which touched the east and west banks of the river in front of the factories; the square between, and the rear, were occupied by a strong force, and the factories placed in a state of blockade. Under these circumstances, the superintendent, having no troops at his command, and believing that much of human life would be sacrificed if concessions were not made, issued a circular to his countrymen, requiring them to deliver up to him all the English opium on the coast of China at that date. On the 3rd of April, the deputy-superintendent proceeded down the river, with the mandarins and Hong merchants, and 20,283 chests of opium, from the ships below the Bocca Tigris, were given up to them. On the 4th of May, the opium having all been delivered at Canton, the blockade was removed, and leave given for all to quit, except sixteen individuals, who ultimately took their departure, under an edict never to return. Captain Elliot then wrote to Lord Auckland, governor-general of India, stating the occurrences by which the great trade of Canton was broken up, "perhaps for ever;" and requesting his lordship to send him as many armed vessels as could be spared from India, for the protection of life and property. That both were in danger was evident from the steps taken by the Canton authorities, who ordered all unlicensed merchants and shopkeepers to remove, and the streets in which they resided were blocked up; barriers were built across others; the factories were stockaded; the terraces torn down; and all the foreigners were little better than prisoners. Captain Elliot took steps to liberate the English, and remained till he saw them safe on board the vessels, and on their way to Macao. On the 25th of May, he repaired to that port himself. On the 26th of November, an edict was issued by the Chinese government, commanding the trade with the British to cease entirely after the 6th of December; and on the 5th of January, 1840, a proclamation appeared, declaring the British trade to be interdicted "for ever."



Altar piece in the Tan Ti yo Ti yo Temple Jesso Isle

CHINA ILLUSTRATED.

ALTAR-PIECE IN THE "YUN-STZOO-STZEE" TEMPLE.

(FRONTISPIECE.)

"Such are thy creeds, O man! when thou art given
To thy own fearful nature—false and stern!
What were we now, but that all-pitying Heaven
Sent us a holier, purer faith to learn?—
Type of its message came the white-winged dove—
What is the Christian's creed?—Faith, Hope, and Love."

THIS singular production, which is a legitimate specimen of neither painting nor sculpture, but a combination of both, discloses, in some degree, the origin of Buddhism, and exposes the motley character of the worship that now degrades the Chinese nation. The altar-piece consists of massive carved wood-work intermixed with stucco, all in alto-relievo, gaudily coloured and profusely gilt. The principal figure is that of a female, supported on a dolphin swimming breast-high through the waves, with an infant rising from her breast, a lotus-flower in her right hand, and a nimbus encircling her head. The cell, or recess, in which she is located, represents a grotto of rock-work, on the projecting angles of which little figures are placed, all appearing to supplicate or respect the deity of the waters. On one cliff is a soldier, on another a sailor; an agriculturist occupies a bold prominence, and a king with his mortal crown on, extends his supplicating hands towards this patron of the helpless. From the monarch to the mendicant none seem to be exempt from the necessity of appeal to her wooden majesty. A large table or platform in front is covered with little images of various shapes, and with pastiles, and perfumes, and joss-sticks, the accompaniments of every altar of Buddhism. It is immediately in front of this high altar that the devotees beat their foreheads against the pavement, to the measured tones of a monstrous drum, the loud vibrations of a huge gong, or the dulcet sounds of a great silver bell.

No temple in China is more celebrated for its wealth or magnitude, more admired for the elegance of its architecture, or more frequented from the supposed sanctity of its relics, than the Yun-stzoo-stzee. It is not only the greatest in Chusan, but in all China; and while no relaxation of those inhos-

pitable laws, that at one time closed the Chinese ports against foreigners, was permitted in other instances, leave to visit this noble temple has always been granted to Barbarians; but, however grateful the traveller may be for the privilege, it is probable that his thanks are due to ostentation rather than hospitality.

Fo is the presiding deity over this vast assemblage of idols and curiosities, but the furniture of his temples resembles that of the Immortals; in both, a group similar to the lady and child occurs. Poo-sa, Shing-moo, Teen-how-neang, and Kuan-yin, all differ in certain minute particulars, but all agree in the general signification of "Queen of Heaven." Over the entrances to the temples of the Immortals, the following dedicatory sentences are invariably inscribed—"To the Holy Mother, Queen of Heaven, the Goddess of Peace and Power, descended from the island of Moui-tao, who stills the waves of the sea, allays storms, protects the empire;" or—"The ancient temple of the Goddess (Kin-wha) of the Golden Flower, through whose influence fields are green, and fertile like a grove of trees, and benefits are diffused as the frothy waves of the sea, that shine like splendid pearls."

As the Tao-tzes, or Immortals, are mere dissentients from Buddhism, they have carried away with them the worship of a Queen of Heaven; it remains therefore to be shown whence the latter derived this ceremony, so singularly analogous to the adoration of the Virgin Mary in the Catholic churches. It is a custom of ancient practice amongst the Hindoos to inscribe a dedicatory sentence on their door-posts to the goddess Gamesa, in the same manner as the Tao-tzes now do to the holy mother; but there is another Hindoo deity that still more closely resembles the Chinese sea-nymph than does the Gamesa, which is generally represented riding on a fish, or reposing on the waves. From one or both of these the Celestial Queen of the Ocean may be derived.

But curiosity, and a natural love of truth, will not rest satisfied with the explanation, that one set of idolatrous men copied from another a history, or narrative, which is so obviously taken from the Book of Life. It cannot be otherwise than true, that the worship of the Queen of Heaven in China is a confused conception of that Christian religion which the Jesuits so meritoriously laboured to teach the nation, and of which they have unhappily retained the dross, but lost the metal. The legends of Fo-kien say, that "the Queen of Heaven" was a pious virgin of that province, who saw, in a vision, her kindred in danger of being shipwrecked, and, boldly walking on the waters, rescued them from peril. This tale applies exactly to the figure "Kuan-yin," in the frontispiece, which rides on a dolphin in a troubled sea, rescuing all that are in danger; an allegorical representation of her power to save and to rescue in the agitated ocean of life; but the act of holding an infant to her breast is not mentioned in the legend of Fo-kien. The story of the Shing-moo, related subsequently in these pages, in speaking of the lady and the lotus, corresponds so closely with the relation of our Saviour's birth, that discrepancies appear to have arisen either from the want of a written history, or from a desire to conceal the theft by

disfiguring the truth. If, as some writers suppose, the Jesuits found the worship of the Queen of Heaven, under different names, but springing from the same idea, prevailing in China when they reached it, there is another source remaining to which its entrance into the empire may be traced—and that is, to those Nestorian Christians, whose degenerated faith may have become amalgamated with the idolatries by which they long continued to be surrounded.

Shing-moo, the most frequent epithet for "Holy Mother," means, rather, "Omniscient Mother;" Poo-sa, the "All-helping Deity," would appear to be the offspring of Shing-moo. "Teen-how" signifies "Queen of Heaven;" and "Kuan-yin," the "Goddess of Mercy." All these are but synonyms for the same object, whether it be originally or partially Chinese. It should not be left unnoticed, as a further evidence that the Teen-how is not originally Chinese, but rather that it is borrowed from some Christian sect, that the Buddhist priests distinctly deny that votaries are required to worship the images set up in their temples, while they refuse to remove them, but assert, that they are useful in suggesting the originals, to whom, as intercessors or mediators only, prayers are offered and beads are counted. Do the humble supplicants to the Teen-how perfectly comprehend this distinction, so that all danger of descending from the thoughts of the original to its worthless copy may be avoided, and graven images not thereby worshipped through misconception?

Besides its altar-piece, the temple of "Yun-Stzoo-Stzee" abounds in extraordinary images, relics, and curiosities. In common with the other places of worship at Ting-hai, it has been presented with objects of rarity by mandarins and foreigners, and is now one of the most complete cabinets in the empire. The little figures that stand on every projection, or fill every niche, are said to represent the priests who have passed to the paradise of Buddhists; but their deformity and grotesqueness incline the visitor to doubt this explanation. We have, it is true, a singular instance, in our own cathedrals, of devices carved beneath the seats in the choir stalls, which cannot be exceeded in strangeness of design. These are said to have been executed by the lay-brothers of the monastery, to satirise secretly the priestly brotherhood, whose lives were less pure than their lips declared. Siam, too, has contributed to increase the mixture of the elements in the composition of worship at Ting-hai, by sending thither a beautiful white elephant. This almost rational creature is lodged in the same temple with the remarkable altar-piece, but does not receive absolute adoration, although its comforts, in every respect, are most sedulously attended to.

OPIUM-SMOKERS.

"Ah! then, methought, my unseal'd eyes
With wonderment and sweet surprise,
First op'd upon a scene so fair,
That *ecstasy* alone could share."

J. S. H.

THE rapidity with which the habit of opium-smoking has spread over the empire, may be collected from the statement, that in 1821 only four thousand chests were in use, while upwards of twenty thousand are now required to satisfy the increasing appetite for this narcotic drug. Its deleterious and debasing effects were early known to the imperial government, and every means that benevolence could suggest, were duly exercised to prevent its importation. It is now many years ago since the governor of Canton threatened, even supplicated, for the rejection of this dangerous import; and finding moral sentiments ineffectual, artfully pointed at the monetary consideration. "Thus it is," says his proclamation, "that foreigners, by means of a vile and poisonous substance, derived from this empire the most solid profits and advantages; but that our countrymen should blindly pursue this destructive and ensnaring vice, even till death is the consequence, without being undeceived, is indeed a fact odious and deplorable in the highest degree." Yet this very governor was himself a notorious opium-smoker.

Increase of duty, threats of punishment, and obviously ruinous effects upon the human frame, were still unable to check the passion, the mania for opium, that in a few years absorbed the whole people of China: and to such an extent had the contraband and illegitimate trade in this noxious drug proceeded, that when war was declared against England by the Celestial Empire, the imports of opium exceeded the exports of tea by three millions of dollars' value annually, which balance of trade in our favour was paid in silver.

The public censor, whose power had proved so disproportionate to the magnitude of the offence, now declared that the buyer and seller of opium should be punished with one hundred blows, and be pilloried for two months; and whoever should refuse to declare the name of the vendor was judged an accomplice, and sentenced to a hundred blows, and three years' exile. The severity of these regulations defeated their object; for, henceforth, few could be found so heartless as to expose his neighbour to the cangue, the bastinado, and banishment, for the sale of a few pounds of opium. This result is much to be deplored; for now the spendthrift, gambler, drunkard, and votary of vice in all its most deformed aspects, lay the blame upon opium-smokers, and make that detestable drug chiefly chargeable with the crime and guilt of the Chinese. Opium may, in particular instances, inflict only one additional spot on a reputation deeply stained; but in how many has not the fascination lured victims to the sin, who might otherwise have escaped!



Chinese Opium Smokers.

It will probably be a melancholy satisfaction to Christian England to be assured, by competent and credible authorities, that the accompanying illustration does not exaggerate the deplorable spectacle exhibited by the interior of a smoking-house, into which the initiated alone are admitted. Lord Jocelyn, who accompanied a late mission to China, gives the following painful description of a smoking-house at Singapore.

One of the objects at this place that I had the curiosity to visit, was the opium-smoker in his *heaven*; and certainly it is a most fearful sight, although, perhaps, not really more degrading than the drunkard from spirits, lowered to the level of the brute, and wallowing in his filth. The idiotic smile and death-like stupor of the opium debauchee has something far more awful to the gaze than the bestiality of the latter. Pity, if possible, takes the place of other feelings, as we watch the faded cheek and haggard look of the being abandoned to the power of the drug: whilst disgust is uppermost at the sight of the human creature levelled to the beast by intoxication.

One of the streets in the centre of the town is wholly devoted to shops for the sale of this poison: and here in the evening may be seen, after the labours of the day are over, crowds of Chinese, who seek these places to satisfy their depraved appetites.

The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon, and generally a side-room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head. The drug is prepared with some kind of incense, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe; and the smoke is taken into the lungs, as from the hookah in India. On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be applied to the drug during the process of inhaling; and from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will impart a pallid and haggard look to the features; and a few months, or even weeks, will change the strong and healthy man into little better than an idiotic skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain; and it is only to a certain degree under its influence that their faculties are alive. In the hours devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening in all the different stages. Some entering, half distracted, to feed the craving appetite they had been obliged to subdue during the day; others laughing and talking under the effects of a pipe; while the couches around are filled with their different occupants, who lie languid, with an idiotic smile upon their countenances, too completely under the influence of the drug to regard passing events, and fast merging into the wished-for consummation. The last scene in this tragic play is

generally a room in the rear of the building, a species of *morgue* or dead-house, where lie sheltered those who have passed into the *state of bliss* the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying.

It may be asked, can no remedies be discovered for a vice so deplorable, a disease so corroding to the heart of the nation? Yes, let the Chinese abolish despotism, enlarge the liberty of the people—remove prohibitory duties, cultivate foreign commerce—establish philanthropic institutions—and receive the Gospel; then will the distinction between virtue and vice, truth and falsehood, honour and shame, be understood, and the duties of the public censor become less onerous and more valuable.

AN ITINERANT DOCTOR AT TIEN-SING.

"They in the danger have no share,
But purely come to hear and stare;
Have no concern for Doctor's sake,
Which gets the better—leech or snake."

OLD POEM.

If years of civilisation have brought to the Chinese people very many comforts, and even elegancies of life, they have also introduced an alloy that materially debases the value of these refinements. This detraction consists in the variety of low gratifications, gambling, opium-eating, smoking, devotion to buffoonery of the meanest kind, and reliance upon jugglers, fortune-tellers, and quack doctors. One favourite haunt of these itinerant adventurers is Tien-Sing, a place of much commercial importance, and whose population, like the tide of the ocean, is in a state of eternal oscillation. The most frequented thoroughfare, such as the vicinity of a public gate, is the spot usually selected for the performance of these contemptible exhibitions; and the credulity manifested by the auditors and spectators, fully demonstrates the humble intellectual state of the Chinese nation generally.

Of all that tribe of impostors, which, as a plague, infests society here, the quack doctor is one of the most knavish and most popular; his theme appealing to the personal interest of every individual. Many who openly condemn, secretly encourage his frauds by purchasing his nostrums, and submitting to his coarse remedies. Provided with a regular bench or counter, he spreads on this his various packets, jars, images, instruments, and pitch-plaisters, interspersed with scrolls of paper, on which, like our European quacks, the number of wonderful cures effected by his medicine, with the names of those that were healed by them, are emblazoned in letters of gold. Oratorical skill, or rather great conversational powers, constitute a chief qualification in a Chinese doctor, whose cures are



An Itinerant Doctor at Fun-shuy.

accomplished as much by persuasion on his part, as credulity on that of the patient. There is not a malady in the long list of sorrows to which flesh is heir—there is not a deformity to which the human frame can be reduced by accident or primitive impress—which the Chinese quack has not the hardihood to undertake to relieve. The lame, blind, and deaf, are generally assembled in numbers around the impostor's stand, although no knowledge from experience has led them to repose confidence in his chirurgical powers; their hopes being built on the eloquent account of his own inventions, aided by that inclination to credence which everywhere characterises the weak, the sick, and the ignorant.

Behind a counter (in the Illustration) is seen an itinerant doctor, dilating on the virtues of an antidote against the bite of serpents; one of his coadjutors is actually putting the head of the *cobra capella*, or hooded snake, into his mouth, while a less intrepid, but equally useful assistant, is exchanging the miraculous drug for *cash* or *tseen*. The great impostor himself, mounted on a stool, his head protected by a conical hat of split bamboo, a vestment of thick, coarse, compact cloth enclosing his arms, and a similar covering being secured around his waist by a silken girdle, holds a serpent in one hand, and the antidote to its venomous bite in the other:

"Thus is he doubly arm'd with death and life:
The bane and antidote are both before him."

So perfect is the education of this mischievous reptile, that it essays to bite its owner, and submits to disappointment with the appearance of reluctance. Having proved that this particular enemy of mankind still retains its propensity to injure in the most entire manner, and requires to be guarded against with caution, the doctor takes a medicated ball from one of the packets with which the counter is strewn, and, when the snake renews its attempts, presents the ball to it, upon which it instantly recoils, and endeavours to escape from his grasp. Should this demonstration be insufficient, the efficacy of the charm is still more convincingly established by merely rubbing the forehead, cheek, hand, or any other unprotected part with the antidote, and presenting it to the reptile, which appears to retreat with the same dislike and precipitation as when the entire ball was shown to it.

There is an old proverb, "that seeing is believing," in which Chinamen implicitly confide; and the close of each exhibition of the doctor and the serpent is uniformly attended by an extensive sale of medicated balls, at a trifling price.

THEATRE AT TIEN-SIN.

"Alas! that Vice's brand should stamp the stage—
Life's picture, and resuscitated page!
There might our unschool'd crowds delighted stand,
Each acted lesson view, and understand.
Some *read* to learn; to *listen* some prefer;
To teach *beholders* rose the theatre."

C. J. C.

"THERE is one city in the metropolitan province of Pe-tche-le that has a greater trade, is much more populous, and richer than most others, though it is not of the first order, and has no jurisdiction; it is called Tien-tching-ouei; and since the map was made, it is placed in the rank of *tcheou*, or cities of the second order. It is situated at the place where the imperial canal which comes from Lin-tchin-tcheou joins to the river of Peking. A great mandarin resides here, and is a principal of the officers who preside over the salt-works along the sea-coast of the provinces of Pe-tche-le and Chan-tong; all the vessels which bring timber from East Tartary, after they have crossed the bay of Leaou-tong, come to unload in this port, which is but twenty leagues from Peking."

Such is the pithy account of the *Citta Celeste* of Marco Polo, left us by the Jesuits, who surveyed every locality of the empire with a penetration never exceeded by any European traveller; and although their topographical description is insufficient to satisfy modern inquiry, it includes the principal points that then deserved attention at this city, while the stationary condition of the Chinese people ever since, renders it as applicable to-day as when it was originally written.

The conflux of the rivers Pei-ho and Eu-ho—the former opening a communication with the capital, eighty miles distant, and with the sea, fifty miles; the latter by means of the imperial canal, with all the southern provinces—conferred an early commercial importance upon Tien-sin. There is a bar at the entrance of the river, and the depth of water above the city is but imperfectly known to foreigners; so that sailing-vessels, or ships of large burden, should not venture up without a native pilot; but from their little draught, and facility of direct and retrograde movements, steamers may navigate its whole course with safety. His imperial majesty, Taou-kwang (Reason's Glory), is probably still ignorant of the bold enterprise at one time meditated against his capital by the captain of a British man-of-war cruising off the mouth of the Pei-ho—

"Had the Chinese turned restive," writes Lord Jocelyn, "eight hours would have taken the steamer and corvette, filled with seamen, marines, and field-pieces, to the town of Tien-sin, at the head of the great canal, the depôt of all their northern trade and supplies. Their fleet of junks being then burnt, an event which would have crippled their means of sending reinforcements to the mouth of the river, and the town being set on fire, nearly within sight of the imperial city, must have caused a panic and distress that would have shaken the empire to its very base. They seemed to be aware that this was feasible, and dreaded it themselves."



Theatre at Yun Nin

In the most busy and populous commercial towns, where labour appears only to be suspended from an apprehension of exhausting the physical powers of the labourer, the greatest variety of public shows and entertainments, the largest number of coffee-houses, restaurateurs, assembly-rooms, and theatres, are always found; a sufficient evidence that in such localities they receive the largest share of patronage. This remark applies with more than common appropriateness to Tien-sin, which has long been celebrated as the chief place of trade in the province, as well as for its constant scenes of recreation and gaiety.

Many Europeans have visited this Chinese Liverpool; and the courtesies which commercial intercourse engenders, have here procured for them a more liberal reception, and a less restrained sojourn, than they must have met with in other parts of China. Buildings, wharfs, manufactories, warehouses, and dockyards, extend along the banks of the Pei-ho, for upwards of two miles and a-half; and the surface of the water, during all that length, is so closely covered with junks, that a narrow passage-way only is reserved by the river-police.

The multitudes that crowd the decks of this countless fleet are not devoted wholly to navigation; they include whole families, who lead a sort of amphibious life—"every shore to them is foreign, and the earth an element on which they venture but occasionally." Our embassies have sometimes passed and repassed this great emporium; and the description of the spectacle which it presents at these times is calculated to give a very imposing idea of Chinese enterprise, wealth, discipline, and civilisation. During one of these transits, the pageant was witnessed by such a multitude as, even in China, is rarely seen. The decks of the vessels were completely occupied, numbers stood in the shallow water between them and the shore, while a dense and continuous crowd lined the sloping banks from the houses to the water's edge. The gradual descent of the ground on each side gave the spectacle the appearance of some vast amphi-theatre. The enormous diameter of the umbrageous hat rendering it a perfect nuisance, on an occasion like this, they were dispensed with, and the array of so many thousand bald pates thus situated, and exposed to the influence of a meridian sun, when the thermometer stood at ninety in the shade, was truly astonishing. Along the banks of the river, large bags of salt are generally piled up in a conical form, and covered carefully with matting. During the passing of the ambassadorial procession, these heaps of salt were also tenanted, presenting the appearance of so many pyramids of heads. In all the ardour of curiosity which evidently existed on this public demonstration, it was remarkable that no disturbance occurred; a sense of mutual accommodation pervaded the multitudinous assembly, nor were police or military permitted to appear, or mingle with the crowd.

It was while the state-barges lay moored before the viceroy's palace, that a temporary theatre was erected on the quay, with a fanciful orchestra behind it,

in which a dramatic entertainment, after the national manner, was represented, for the gratification of the embassy. The exterior of the building was decorated with a variety of brilliant and lively colours, by the proper distribution, as well as contrast of which, the Chinese are able to produce the most pleasing effects. The front was left completely open towards the river, and the interior adorned with the same elegance and success. The performance was continued without interruption during a whole day, pantomime and historic dramas taking alternate possession of the boards. Strict attention was paid to costume, the actors being uniformly habited in the ancient dresses of the age in which the personages represented were supposed to have lived. A kind of recitative supplied the place of dialogue, accompanied by a variety of musical instruments, in which the gong, kettle-drum, and trumpet were conspicuous, each pause being filled up by a loud crash, such as our "brass bands" sometimes introduce. Every actor announced on his first entrance the part he was about to perform, where the scene was laid, and other explanatory circumstances; but this precaution is only observed when the audience are foreigners, or imperfectly acquainted with the language of China.

SCENE FROM THE SPECTACLE OF THE SUN AND MOON.

"Melancholy is the nurse of frenzy—
Therefore they thought it good you hear a play,
And frame your mind to mirth and merriment,
Which bars a thousand harms, and lengthens life."

SHAKESPEARE.

PANTOMIMES, or Motions, or Mysteries, still constitute the favourite amusements of the Celestial Empire, the legitimate drama being little valued there. Players are mere buffoons, who lead a wandering life, strolling from town to town, and pitching their wooden structure, like a soldier's tent, on each convenient or inviting spot. A platform of substantial workmanship is raised about eight feet from the ground, and shaded by a curved roof sustained by a number of wooden pillars, the floor being left completely open to the view on three sides. These independent erections are raised opposite to the respective sides of the stage, for the gentry and paying spectators, the intermediate space between those boxes and the stage, which is open to the sky, being left for the accommodation of the common people. Much regularity prevails in the arrangements of the boxes erected around, seats being placed in the front building for ladies only, and in the other for men of patrician rank. There may be seen the wealthy mandarin attended by his suite, who are generally supplied with refreshments, tobacco-pipes, &c., in embroidered pouches, of which the neighbouring spectators are courteously invited to partake.

Less order and ceremony prevail among the humbler citizens in the



Scene from the Spectacle of "The Sun and Moon."

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uncovered pit, whither the inducement of the spectacle, and the liberality of the terms of admission, have attracted such numbers as can with difficulty be compressed into it. Two forces are in constant operation to effect this compression—the weight of the crowd without, and the bamboos of the police within, which are in unceasing operation on the heads of the most refractory members. A strong force, well armed with rattans, is generally stationed under the platform, and when the pressure from without forces the mass of living beings beyond the limits of distinct vision, and completely under the stage, the severe chastisement inflicted upon the intruders by the police causes a reaction almost sufficient to throw down the entire moving body. Muscular strength, activity, eagerness to keep within the field of view, prevent such an accident, and convert the effect of the two contrary forces into a perpetual oscillation.

One of the most favourite mysteries presented by the strolling companies in the southern provinces, is "The Spectacle of the Sun and Moon," which a *barbarian* has described as follows:—"The first scene was intended to represent the happiness and splendour of beings who inhabit the upper regions, with the sun, and the moon, and the elements, curiously personified around them. The man who performed the Sun held a round image of the sun's disc, while the female who acted the part of the Moon had a crescent in her hand. The actors took care to move so as to mimic the conjunction and opposition of these heavenly bodies as they revolve round in their apparent orbits. The Thunderer wielded an axe, and leaped and dashed about in a variety of extraordinary somersaults. After a few turns, the monarch, who had been so highly honoured as to find a place, through the partiality of a mountain nymph, in the abode of the happy, begins to feel that no height of good fortune can secure a mortal against the common calamities of this frail life. A wicked courtier disguises himself in a tiger's skin, and in this garb imitates the animal itself; he rushes into the retired apartments of the ladies, frightening them out of their wits, and throws the 'heir-apparent' into the moat. The sisters hurry into the royal presence, and, casting themselves upon the ground, divulge the sad intelligence. This loss the bereaved monarch takes so much to heart, that he renounces the world, and deliberates about the nomination of a successor. By the influence of a crafty woman, he selects a young man who has just sense enough to know that he is a fool. The settlement of the crown is scarcely finished, when the unhappy king dies, and the blockhead is presently invested with the 'golden round.' But the lout, instead of exulting in his new preferment, bemoans his lot in the most awkward strains of lamentation. He feels his incompetency, and cries, 'O dear! what shall I do!' with such piteous action, and yet withal so truly ludicrous, that the spectator is at a loss to know whether he is to laugh or to weep. The courtier who had taken off the heir, and broken the father's heart, finds the new king an easy tool for prosecuting his traitorous purposes, and the state is plunged into the depths of civil discord at home, and dangerous wars abroad."

CANTON BARGEMEN FIGHTING QUAILS.

"He knows his fault, he feels, he views,
Detesting what he most pursues;
His judgment tells him, all his gains,
For fleeting joys, are lasting pains."

THE GAMESTER.

IN every country vice has established a dominion of greater or less extent, which the most polished manners and most moral laws have not been able to subdue. Of this truth, London and Paris, chief cities of the world, present a melancholy evidence. It is remarkable, that gambling, the most detestable of all demoralising habits, pertains, in those great capitals, chiefly to the more aristocratic portion of the community; while in China it is confined almost entirely to plebeian society. How many fortunes are annually dissipated on the race-course, or at the club-house!—how many ancient and wealthy families reduced, by such prodigality, to the lot of humble life, accompanied by the pain that fallen fortune generally inflicts! The many suicides that are committed in the city of Paris have their origin in a propensity for gambling; and the few noble families in England, whose wealth is disproportioned to their rank, frequently owe their degradation to the same vicious practice. Laws discourage, but do not denounce this sin; the timidity of legislators has hitherto operated in protecting such a mischievous exercise of liberty.

Gaming amongst the Chinese is analogous to the coarse species of chances and swindling practised at our country fairs, and on every race-course; with this difference only, that, at the latter, cards are in more general requisition. The athletic bargemen on the Pearl river, devote every hour that can be stolen from work, to the recreation of gambling; and the weary trader, emancipated from temporary slavery, buries all his sorrows in the excitement which this vile propensity awakens. Children partake of this national weakness in some degree, or rather the vicious habits of society create an appetite in the youthful mind. A fruit-vender disposes of his goods by a sort of lottery, or game of hazard: supplied with a box and dice, he presents them to his customer, who stakes the price against the selected fruits. The first throw is the buyer's privilege, and the winner, of course, takes up both fruit and money. Raffling is also a favourite mode of barter; provisions of every description are disposed of in this way; and so insensibly does vice obtain the mastery, that wives or children are sometimes the last stake played for between these habitual gamblers.

Dominoes, dice, and cards constitute the chief instruments of this hateful trade; and chess is also generally known. The cards are seldom more than three inches in length by one in breadth, and marked with the usual red and black colours. The suspense, and the consumption of time, inseparable from a long-contested game of chess, in which, after all, the victory is a triumph of



Engraved by A...

Canton Boxing men, fighting Quail.

skill rather than fortune, have occasioned its postponement to most others; but such are the industry and perseverance of the Chinese, that when they do prefer it, they are admirable players.

"Hunt-the-slipper," a sport with which the rising generation of Old England is familiar, is probably a mere version of the Chinese "Hand-the-flower." While the bouquet is in rapid transit from hand to hand, a continued roll is kept up on a drum in an adjoining room; whoever happens to have the bouquet at the moment when the roll ceases, drinks an extra cup of wine, or pays for a cup "all round." But of all the games in use amongst the humbler classes in China, the *Tsoi-moi* is the most popular. Two persons, sitting directly opposite to each other, raise their hands at the same moment, when each calls out the number he guesses to be the sum of the fingers expanded by himself and his adversary. The closed hand or fist is none—the thumb one—the thumb and forefinger, two—and so on; the chances lying between 0 and 5, as each must know the number held out by himself. This is the amusement to which Cicero alludes in his *Offices*, and which his commentator Melancthon thus describes: "Those who play at *micare digitis*, stretch out, with great quickness, as many fingers of one hand each, as they please, and at the same instant both guess how many are held up by the two together; he who guesses right wins the game. To have a sharp sight is necessary, and great confidence when it is played in the dark." This game still prevails amongst the Romans, who call it *Mora;* and the Transteverini, a people who dwell on the further bank of the Tiber, are much addicted to it.

There are other sports and gambling practices, common to most civilised nations, which are to be added to those already noticed; they include cock-fighting, a favourite amusement of the mandarins, and which was probably imported from the country of the Malays; quail and cricket fighting—all equally cruel and unmanly. Training is a profession which gives occupation to numbers; and the interest taken in these unworthy sports is so universal and exciting, that the gamester alone would credit their true history. The birds are furnished with steel spurs, as our game-cocks were in the pit, and the contest, therefore, seldom fails to prove fatal to one or both. The victor is put up for sale, or raffle, and the eagerness to become its master is demonstrated by the enormous sums staked or paid down for it. The efforts of the Chinese after other pugnacious animals, have extended into the insect kingdom, where they have discovered a species of grillus, or locust, or cricket, whose quarrelsome propensities confer upon it an unhappy notoriety. Two of these diminutive victims are placed in a bowl or sieve, and submitted to the irritation of a straw applied by the owner; driven to madness, they attack each other with indescribable fury, producing the highest degree of mirth to the spectator, and of interest to the gamesters who preside at the table. Would that their civilisation had taught them to remember—

> "The poor beetle, that we tread upon,
> In corporal sufferance feels a pang as great
> As when a ginat dies."

APARTMENT IN A MANDARIN'S HOUSE,

NEAR NANKING.

"Cease, western islander, nor rudely call
Barbarian, yonder gentle family.
What boasts thy proud saloon, or board, or wall,
Which lacketh here—of true civility?
Hast thou outstript? Be modest.—Such as these
Were China's sons, when ye were savages."

C. J. C.

THE interior of a Mandarin's House affords a more satisfactory idea of the mode of living prevalent in the Chinese empire, than any other scene that could be selected from the drama of their history. Less partial to external decoration and magnificence in public architecture than the ancient Greeks and Romans, the internal arrangements of their dwellings appear to be precisely analogous; and an examination of the exhumed houses of Pompeii, will abundantly demonstrate this remarkable and not uninteresting fact. That the Celestials did not import their notions of domestic architecture from Rome may be unhesitatingly admitted; whence it follows, that we have existing, in all its primitive truthfulness, the same description of dwelling, and probably nearly similar habits of life, which we regard with so much curiosity and wonder in the crumbling fragments of the buried city. In describing subsequent illustrations, more immediately representing the architectural design, the ichnographic plan, and the various parts that compose a mandarin's palace, the identity of Roman with Chinese domestic architecture will be more fully detailed. One extract, however, from the description of a private house at Pompeii, may, with much propriety, be here introduced. "Those apartments that were devoted exclusively to private accommodation, included the dining and bed-rooms, picture-gallery, library, baths, and portico, in which flowers and shrubs were arranged. On the walls of the private rooms, various designs are painted; sometimes basso-relievos are the chief decoration, in which, however, a very morbid taste is generally exhibited; but the floors are inlaid with elaborate and often beautiful mosaic work; yet these costly ornaments can scarcely compensate for the absence of many domestic comforts which moderns enjoy. No glass, save in the villa of Diomede, has been discovered at Pompeii; and no fire-places adorn their apartments, or contribute to their ventilation. The roof of the house was generally a terrace protected by a wall; and the women's apartments looked towards the garden—a custom still observed in the East."

In China, as in ancient Italy, the apartments appropriated exclusively to the accommodation of the family are numerous, but limited in dimensions—generally of a square form, situated in that part of the house most remote from the chief door of entrance, or rather front porch, and guarded most jealously from



Apartment in a Mandarin's House, near Nankin

intrusion. The approaches to them from the state-rooms, from the great court, from the vestibule, are always long, narrow, dark, and intricate, found with difficulty by persons unacquainted with the establishment; and although the material of which the whole edifice, with its corridors, wings, and pavilions, is composed, is of the most fragile character, and the walls that enclose it easily scaled by those who are resolved upon plunder or admission; yet such is the force of prejudice, habit, and established confidence in the efficient administration of law, that these childish contrivances appear to afford ample security to life and property.

The illustration represents a boudoir or inner room, where the mandarin, his lady, a nurse and child, are assembled, all paying the most deliberate attention to the character which an itinerant merchant is giving of his goods. In Persia, Hindoo, and other Oriental countries, where luxury is habitual, even the most wealthy recline on carpets spread on the floor, or on couches laid close to the wall all around the room; but in China, chairs, tables, and sofas, resembling those in universal use throughout Europe, are employed. It has not been ascertained that any other Asiatics have adopted these articles of furniture. The chair in which the matron is seated is supposed to be of bamboo, the seat, sides, and drapery of which are generally of silk, and richly embroidered by the ladies of the family. Beside her, in all the accustomed dignity of manner that characterises his country and his rank, is the wealthy master of the house, who has just risen from his chair that stands nearest to the window, a more convenient position for one occupied in the amusement of smoking. The prevalence of smoking in China is so widely spread, as to render its introduction into the drawing-room perfectly allowable; and *cuspadores* are placed in every room, to save the floor from the consequences of those clearances that are necessary during this indulgence. We must not imagine that this state of things exhibits any backwardness in civilisation, as similar habits prevail in the most polished cities of America. Although the lady is so intent upon purchasing, no devotion to fashion or alteration in the manner of dress actuates her; for fashion has not yet conquered common sense in China, the only variations made in female costume being those which change of seasons demand. The costume of a lady of rank generally consists of vests of taffeta under a silk netting, to which is added a long robe of embroidered satin as the external garment. Every shade of colour is chosen, according to the taste of the individual; and the decorations, as well as disposition of jewels and other ornaments, are dependent altogether upon fancy. Yet one system seems to prevail in society, so that the description of the costume of an individual will apply with truth to all. The utmost care is bestowed on the ornamentation of the head; the hair, after being smoothed with oil and closely twisted, is brought to the crown of the head, and there fastened with bodkins of gold or silver; across the forehead is a band or fillet, from which depends something in the manner of a Mary-Queen-of-Scots' cap, a peak of velvet, decorated with a diamond or pearl;

and artificial flowers are sometimes fancifully arranged on each side of the face. In full dress, during visits, or the reception of visitors, earrings are worn; and a string of perfumed beads suspended from the shoulder, also forms a portion of the full-dress ornaments. Cosmetics, or rather their uses, are perfectly understood amongst ladies of rank, who endeavour to make their eyebrows appear long, narrow, black, and arched: they use both red and white paint profusely, and generally place a very red spot on the lower lip.

That the maid shall not be mistaken for the mistress by those whose intercourse with society may have been limited or profitless, she is obliged to wear on the wrist, as a badge of distinction, a *tutenag*, or ring of brass; and her little charge, the hope of the family, is rendered ridiculous by two queues, which are encouraged to grow from each side of the head.

Amongst itinerant traders, the value of exactly balancing their loads is very fully appreciated; and often, when the burden cannot be divided, a stone is placed in the pail, box, or basket having the least load. The pedlar has carried both his chests into the room, one of which he has opened, and is displaying its contents; the counterpoise stands immediately behind him, together with the bamboo rod and cords, from which both are suspended. A servant approaches with tea, or some other refreshment, which he is about to present to the pedlar, unbounded hospitality being a leading feature in every true picture of Chinese life and habits.

Besides the gracefulness of the oval opening, encircled by a carved frame or cornice, it possesses an advantage that must not pass unnoticed—it is the only window of the apartment. Like the Romans, the Chinese do not employ glass in their windows; the former used a transparent stone called *lapis specularis*, capable of being split into thin plates, and this was introduced into the palaces of some of the most wealthy or luxurious only. What species of stone this was, we are left to conjecture; but that stone suitable for such purposes is employed in the present age, is well known to those who are familiar with the mica (talc, glimmer), or Muscovy glass, which the Russians first used in the windows of their men-of-war, because it withstood the shock of artillery better than glass was capable of doing. The same substitutes for glass have been adopted by the Chinese; namely, horn, pearl-shell, linen cloth, silk-gauze, oiled-paper, to which they have added bamboo blinds.

On one side of the room, just behind the nurse and child, are cabinets, or chiffoniers (in English, "What-nots"), the shelves of which are occupied by dishes of fruit, little jars of perfumed woods, tapers, and other articles of luxury, recreation, or necessity. These stands may be formed either of Japan lacquered-ware, of bamboo varnished, or of hard wood, carved after the most complicated patterns, like the rich pillars that support the ceiling. On the left, and just beside the oval opening, is a splendid massive stand of hard wood, with a marble top, that forms a stand for a piece of shell-work, or rock-work, representing the villa of a prince or mandarin, in Tartary, or Keang-nan, or some



Drawn. by J. Allan.

Engraved by A. Willmore.

Ladies of a Mandarin's Family at Cards.

Dames de la famille d'un mandarin jouant aux cartes.

Damen einer Mandarin Familie beim Kartenspiel.

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

other mountainous and romantic part of the empire. Jars constitute a favourite ornament in every house, and from their beauty and costliness are now duly admitted into all English drawing-rooms. The partiality for these beautiful objects of manufacture is traceable to the circumstance of their having first been placed in Buddhist and other temples, and thereby associated with the religion of the country.

No article of furniture, or object of manufacture, seems to have acquired greater popularity amongst the Chinese than the lantern; the bamboo would appear to be indispensable to their existence, the lantern to their happiness. No apartment is furnished without an assortment of these articles. A large, splendid, costly lantern, adorned with silk curtains and tassels of the richest quality and most gorgeous colours, hangs from the roof; while from other parts, as well as from branches that project from the wall, minor luminaries contribute their aid in discharging the twofold duty of ornaments by day, and fountains of light by night. In ability to illuminate, the lantern is very inferior either to the glittering old chandelier of England's bygone days, to the bright flame of the modern gas-lamp, or to that of the more subdued and frequently-used oil lamps; and the smoke that escapes from it is of a most intolerable nature. Mr. Allom, whose knowledge of Chinese architecture is only exceeded by his ability in delineating it, has chosen to represent the floor of the "Apartment in a Mandarin's House" as tiled; this is frequently the case, and it renders the apartment peculiarly brilliant; but bricks are also very extensively employed for flooring, over which bamboo mats are spread, to hide the deformity and to guard against cold.

LADIES OF A MANDARIN'S FAMILY AT CARDS.

"Cards were superfluous here, with all the tricks
That idleness has ever yet contrived,
To fill the void of an unfurnished brain,
To palliate dulness, and give time a shove."

COWPER.

THE position which females occupy in society may be fairly taken as a test of civilisation in each respective nation. Wherever the moral and intellectual powers of the gentler sex are held in estimation, that country will be found to enjoy such laws as promote the happiness of the people; wherever personal charms constitute the only ground of love or admiration, as in many Asiatic governments, there tyranny and slavery prevail extensively. Neither do the lavish gifts of nature secure a happy home to their possessor, or subdue the fierce spirit of her absolute lord; on the contrary, surpassing beauty, in unchristian climes,

rivets the chains of slavery more firmly, elevates the harem-walls to a more hopeless height, excludes the society of friends or companions, and shuts in the luckless victim from the world for ever. And while submission to the caprice of a tyrant is the captive's wisest policy, her sole remaining lot, even this great sacrifice does not mitigate the ferocity of his nature, or the rudeness of his habits, for often are these helpless habitants of the Oriental harem immolated, to allay a groundless jealousy, or make room for a more favoured rival; and oftener still are the most dreadful assassinations perpetrated by tyrants, whose uncontrollable passions are inflamed by the bare suspicion of infidelity. Hence it follows, that where the softer sex are retained in a state of bondage, and denied participation in social duties and social intercourse, there the habits of the people are necessarily rude—there civilisation is inevitably checked in its humanising progress.

A species of middle state, between rudeness and civilisation, is the portion of a Chinese lady of quality. Inhumanly deprived of the use of her limbs, whenever she desires to go abroad, she is subject to a species of concealment in a close sedan, similar to the araba of Mohammedan odaliques; and so strictly is this incognito observed, that less wealthy persons keep covered wheelbarrows for their captive wives—not to prevent the winds of heaven from visiting them too roughly, but to deprive them of the homage of earthly eyes. Notwithstanding all this jealous care, it is remarkable that females in the humbler ranks are treated with little respect; one class are the flowers of the garden, the other of the forest; one are fed, and lodged, and cherished, with all the care, and cost, and jealousy that belong to the conservatory—the other left to waste their sweetness on the desert air, or else spurned soon after by the rude hand that plucked them. Often do we see the poor man's wife labouring in the fields of rice, the farm of cotton, the nurseries of silk, her infant being safely tied upon her back, while her husband is engaged in the excitements of smoking or of gambling.

There is but *one* supreme mistress of a mandarin's palace, and to her authority all others of her sex, within the limits of the pavilion, must acknowledge entire submission. To the disgrace of this ancient empire, however, polygamy does exist, although in a form more mitigated than in the Turkish dominions. Amongst the graceful cabinets counted along with the ladies' apartments, there is usually one arranged as a chapel of worship, or a hall of ancestors. In general, a figure of Tien-sing, the Queen of Heaven, is placed in a niche at the end, various decorations being introduced all around; and a splendid curtain of embroidered silk falling in front, secures retirement and perfect seclusion for the votaries who may be disposed to enter and to worship. Having no sabbath, either for the purposes of religion or of rest, the Chinese feel a secret consolation in these domestic chapels, where they pour forth the real sentiments of their souls, before that God whose existence their innate ideas prove, but of whose nature and properties they still are ignorant. With the inconsistency that seems to characterise all Chinese customs, and distinguish them from those of other

nations, it is in front of this very *capella*, and in the very presence of their little golden protectress, that the ladies of every family uniformly seat themselves, to indulge in the amusement of card-playing. Denied so many other species of social enjoyment, none but the most rigid and fastidious could object to their indulgence in this ancient game; but who can be unconscious of the glaring contradiction which the choice of a playing-room discloses?

The variety of games known in China is endless; and many of them require considerable dexterity. In shape the cards are longer and narrower than those in use amongst Europeans, and a pack includes a much larger number. When cards have lost their power of pleasing, the time is beguiled by the introduction of tobacco. Females, from the tender age of eight years and upwards, are initiated in this habit; and a little silken reticule is generally attached to every lady's dress, to hold a pipe and a supply of tobacco. But these, and even less graceful employments, are pardonable, when the monotonous nature of their life of seclusion is remembered. Although less suspected, less enslaved, less degraded than Turkish females, yet the formality to which Chinese ladies are doomed is eminently tedious. Children, chief solace of a mother's retired and useful life, are in China placed under laws that outrage the best feelings of human nature. Female infants may be destroyed at the pleasure of the father; over children of the other sex, the law gives the parent absolute power; hence, at the age of ten years, the boy is removed finally from the mother's surveillance, nor is he ever permitted after to visit the pavilion in which he was born—the scene in which his helplessness first found that care which a mother knows how to bestow. Cut off, by a hateful code of regulations, from the opportunity of fulfilling her legitimate trust, the Chinese wife and mother is necessitated to have recourse to those means of filling up the great void in life which these privations have created. Painting, embroidery, the care of an aviary, the recreations of the garden and the pleasure-grounds, occasional appeals to the little image that presides over the domestic altar, fond attentions to her children while they are permitted to remain with her, the game of chess when the number of fair captives is limited to two, but, when increased beyond that amount, the more popular amusement of cards, are called to the relief of those pangs which disappointments produce—those sorrows by which separation from the world is so often accompanied.

PAVILION AND GARDENS OF A MANDARIN,

NEAR PEKING.

"In marble-paved pavilion, where a spring
Of living water from the centre rose,
Whose bubbling did a genial freshness fling,
And soft voluptuous couches breathed repose,
They sat."

BYRON.

THE original of this beautiful specimen of gracefulness and fancy in domestic architecture, is the residence of one of the family of Elepoo, a relative of the Imperial race. It is a concentration of all the imaginative efforts of Chinese artists. The foreground represents a spacious verandah in that section of the villa appropriated to the ladies of the family, over-looking a spacious piece of water, introduced amidst the buildings, not only for its beauty, but its refreshing character. Around are esplanades enclosed by structures raised on wooden pillars, and faced with lattice-work. The double roof, an ornament dictated by the imperfect principles of national art, is very happily illustrated in the pavilion of ceremony, or reception, on the right; and the distance is filled up with a handsome, spacious, yet ill-constructed bridge, above which towers a lofty pagoda. The quaint and fantastic roof, so extensively adopted in Chinese houses and buildings, is borrowed from the bell of the lotus-flower inverted; their doors and windows appear also to be formed after patterns presented by nature. As the lotus is an object of religious veneration, it is not surprising that its likeness has been introduced in those structures with which human happiness is so closely associated; and the advantages which the mulberry-leaf has, during all recorded time, conferred upon the nation, is sufficient reason for the introduction of its form also in architectural ornaments, and even in the doorways and casements of the noblest mansions. Many decorations, such as large china jars, sumptuous lanterns, and gilded images, are copied from the embellishments and furniture of Buddhist temples; yet the founders of that ancient faith have literally invented nothing new; they merely plagiarised and misapplied what they read "in trees and stones." It is not very many years since the favourite ornament of all Chinese balustrades and lattice, was introduced into England, under the strange but memorable name of the "Trafalgar pattern;" yet it is seen in the oldest houses, and employed in the most antique cabinet-work by its inventors. By the ingenious contortions of this popular ornament, some of the flower-stands in the verandah of Elepoo's villa are formed, others being supported by imitations of twisted branches.

From the pavilion of ceremony, on the right, a flight of many steps descends to a doorway of fanciful formation: through this, communication is preserved with the private apartments of the family; but the sterner sex, relatives excepted,



Pavilion and Gardens of a Mandarin.
near Canton



Drawn by T. Allom

Engraved by G. Isaacson

Dinner Party at a Mandarins House

China.

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seldom pass the boundary. The sleeping-rooms, and all other necessary appendages to the house of a mandarin, are situated on the left of the balcony, and are approached by a leaf-shaped doorway, more grotesque and original than is ever met with in the houses of the humbler classes. With them architecture is no farther cultivated than absolute necessity requires; their house-fronts being either entirely open, or only protected by trellis-work, and their windows and doors being always either square or circular.

DINNER PARTY AT A MANDARIN'S HOUSE.

"Of all appeals—no
Method's more sure at moments to take hold
Of the best feelings of mankind, which grow
More tender, as we every day behold,
Than that all-softening, overpowering knell,
The tocsin of the soul—the dinner bell."

BYRON.

MANDARINS' houses are generally more like cabinets of interesting works of art than the frequented homes of stirring and prudent men—men who have raised themselves to a position of public respect by their intellectual superiority, and who are supposed to retain that rank by their conspicuous virtues. Certainly the vanity displayed in their palaces is much at variance with those high qualities for which alone they are believed to be promoted. The furniture of the dinner parlour, as well as of all the other apartments in a mandarin's mansion, is of a costly and beautiful description, and the walls and ceiling are always decorated with fretwork, carved designs in hard woods, and brilliantly coloured paper-hangings. On occasions of conviviality, the table, a broad slab supported by a richly carved frame, is spread with various ornaments: china jars, in which flowers and fragrant perfumes are placed, generally stand on plateaux of glass, porcelain, or silver, in the centre, a space being reserved all round for the bowls of the respective guests. Chairs, articles so little used in Asia, form part of the furniture of every house, and, in those of men of rank, are adorned with embroidered silk and velvet cushions and draperies. The host assumes his place at the head of the table, his chair being raised a little higher than those of his guests, who take their seats on either side, as is the custom amongst the nations of Europe.

Such entertainments are encumbered with ceremony; the master of the feast drinks to his company, and they in turn to him; he even eats to them, and his every movement is noticed, respected, and has influence upon the immediate part which every visitor performs. Refusal of an invitation is unpardonable, unless in case of sickness, or the demands of public duty, and under such cir-

cumstances the absentee's portion is sent to his house with a pomp that is utterly ludicrous. Amongst the Romans there was a custom something like this,—each guest brought a napkin in his pocket to the banquet, into which he put the fragments of his share of the feast, and sent them home by his attending slave. A dinner in China consists of a number of made dishes, not placed at once upon the table, but served up in succession, in porcelain bowls carried in on trays. The ceremony commences by the host standing up and pledging his friends, which they as courteously return. Custards and preserved fruits are then served by a number of attendants; several courses follow after, soups either of mare's milk and blood, or vermicelli, or of birds' nests, which is both insipid and gelatinous, or a much superior kind, consisting of an extract of beef seasoned with soy; the next course may be supposed to include basins of stewed sharks' fins, birds' nests, deer sinews, and other dishes believed to be peculiarly nutritious; and this is often succeeded by different kinds of meat minced into small pieces and floating in gravy; amongst the latter varieties are included fowls split open and grilled, others stewed, fowls' livers floating in oil, eggs with their embryo chickens, and puppies' flesh. The pastry, which is supplied in abundance, is made from buckwheat, is uncommonly light, and white as snow. Fruits are always iced; and this luxury, in the vicinity of Peking, is within the reach of the poorest mechanic. The wine is of a light kind, having the flavour of sherry; it is made from rice, and is served in an earthen kettle, whence it is poured, by a servant bending on one knee, into little porcelain cups, and drank warm. Porcelain spoons are also in use, and four-pronged silver forks were laid at those banquets to which our envoys and officers have occasionally been invited; but chopsticks are the prevailing, popular instruments for the transport of every Chinaman's food, both solid and liquid, from his saucer to his palate.

During the banquet, a deputy from a company of comedians, placed at one end of the apartment, presents a catalogue of those dramatic pieces which his associates are prepared to exhibit; but, no matter which may be selected, the din, clatter, jingle, and sibilous noise that is kept up during the performance, would render their early retirement an object most anxiously desired by a foreigner. The intellectual part of the exhibition is generally succeeded by tumbling, jumping, vaulting, and various feats of juggling, strength, and activity: in all of which the actors exhibit powers very superior to their dramatic efforts, and such as would undoubtedly excite applause in any assembly where such spectacles are admitted.



Boudoir and Bed-chamber of a Lady of rank.

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BOUDOIR AND BED-CHAMBER OF A LADY OF RANK.

"What! woman, the treasure, the gem, the flower!
The star that is bright in the wildest hour;
The bird that comes singing to the stern breast—
Ah! should we not teach it to love its nest!"

BARRY CORNWALL.

LESS crowded with articles of furniture than the apartments of ladies of quality in England, the decorations of a bed-chamber and boudoir in China are not less costly or complete—a suite of rooms being appropriated to the females of the mandarin's family, to which the husband, children, and female relations and attendants are alone admissible; these are uniformly fashioned, and fitted and furnished in a style of beauty and convenience that displays both taste and liberality. It is the custom, in which something of Chinese artifice is infused, to give a character of magnitude to the mandarin's mansion, by covering a great area with one-storied corridors and pavilions, and galleries, and vestibules. From this weak ambition the females derive some advantage, their apartments being generally extended along a delightful pleasure-ground, or carried round an artificial lake, with all the usual accompaniments of rustic bridges and fancy rock-work. From these grounds and gardens a porch opens into a verandah, or vestibule, protected at the entrance by a silken curtain, and conducting to the boudoir and bed-rooms of the matron and her daughters.

Uniformity pervades the habits of high life amongst the Chinese, as amongst Europeans, and the arrangements and decorations of one suite will therefore sufficiently illustrate those of a class. In the vestibule are always tables or stools, or stands of fancy workmanship, either lacquered-ware or bamboo, on which jars, vases, basins, tripods, trays, are placed, each containing some sweet-smelling flower, some aromatic plant, some delightful perfume, the fragrance of which is wafted into the inner chambers by the current which follows the drawing of the curtain. A lantern, sure index of Chinese conservatism of customs, depends from every ceiling, made either from paper, from silk, or horn, and painted in colours of brightness, and after designs of a fertile fancy. The sleeping apartment is always the inmost, and the bed itself is usually placed in a recess adapted for its reception, enclosed by curtains of silk or cotton, in the colder months and northern provinces, but protected only by a mosquito-net in the sultry season and lower latitudes.

In every civilised country, attention to the toilet is inseparable from the duties of a lady of quality, and the Chinese present a distinguished example of devotion in this respect. Glass mirrors have long been in use in China, although little progress has been made in the art of glass-making generally, the manufactures of Europe being largely imported, and every chamber is resplendent with looking-glasses, in some of which the external landscape, and the passers-by, are

distinctly seen by the fair inhabitants, without the trouble of rising from their couches. These mirrors are of very thin and inferior glass, scarcely thicker than good English writing-paper, but are skilfully coated with an amalgam which renders them abundantly truthful in reflecting the features.

Every matron in the higher ranks is waited upon by a number of handmaids, whose kindness and attentions contribute to enliven that portion of time which their mistress, in conformity with etiquette, must give to the toilet, or pass in seclusion. Smoking is an indulgence at which female delicacy feels no repugnance; and, while one hand is occupied holding the decorated pipe, the other is engaged in supporting a mirror of convenient size; a lady of the boudoir is sometimes busied in arranging her mistress's hair, introducing amidst the plaits and braids, either flowers, or jewels, or bright-coloured ribbons. The unmarried wear their hair in long tresses, two plaited tails depending from the back of the head; but after marriage the hair is all drawn back from the forehead, and fastened with bodkins of gold or silver on the crown, where a profusion of ornaments is customary. Amongst the luxuries of the mandarin's lady, who is never unacquainted with literature, music occupies a prominent place; and if her handmaids be not skilful in that delightful accomplishment, a female minstrel, whose sole profession consists in wandering from place to place, and beguiling, by her melody, the lingering hours of unoccupied life, is admitted to sing a favourite air, and accompany herself on the pepa, or four-stringed guitar.

In every boudoir stands a cabinet filled with cosmetics, paint-pots, fans, little shoes, hair pencils, china bottles, &c., no contrivance that ingenuity can suggest being omitted to produce that effect which constitutes in China the idea of beauty. Eyebrows, thin, dark, and arched, are considered beautiful—these, art can form; a fair skin is so great an object of admiration, that the defects of nature in this respect are sought to be subdued by various applications; and the contrast of the rose and the lily is produced by a very liberal use of the colour of the former. It is only a tribute to truth and justice—it is only an acknowledgment due to female excellence in China, to state, that when age has blanched the blush of youth—when time has thinned and frosted o'er the jet-black locks, and the race of life is mid-way run, from that moment all vanity and ambition in dress are abandoned, and that care so anxiously bestowed upon heightening the personal charms of the mother, is transferred with a zeal as boundless to the decoration of the daughter. The matron now puts on the plainest raiment, her hair is smoothed, and no flower, or gem, or ribbon employed to divert attention from its faded lustre—no vain effort made to conceal the approaches of old age; the respect that years command in China being then deemed a sufficient passport in society. Whatever the principle may be on which this custom is rested and resorted to—whatever system of morals or philosophy may claim the merit of the idea, the wisdom of the practice, even excluding all considerations of innate affection or laudable generosity, would accord with a holier light than has hitherto shone upon China.



Drawn by T. Allom.

Engraved by E. P. Walker

Show room of a Lantern Merchant, at Peking.

Richard & Lantern Merchant, Peking.

Fan Lantern & Lamp Manufacturer &c.

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

SHOW-ROOM OF A LANTERN MERCHANT,

AT PEKING.

"When the earthly lamp which lighted the *Chinaman* shall now go out,
He'll feel awhile benighted, and look round in fear and doubt;
But soon the prospect clearing, by cloudless starlight on he'll tread,
And find no light so cheering as that light which *Heav'n* will shed."

T. M.

THERE are some customs, and fashions, and habits, that have grown with the growth of kingdoms, the date of whose origin is lost in the misty distance of past ages, and which are now so identified with national character, that when a country is named, the association of ideas frequently suggests the customs belonging to its people. Of this character is the practice of carrying lanterns in China. Every foot-passenger in the streets, on the roads, or in any other public avenue, is required, after nightfall, to carry a lantern, on which his name and residence are painted; and a violation of this law subjects the offender to arrest by the police, and imprisonment until the mandarin has leisure to hear and condemn him. Every vehicle in the highways is obliged to set up a national lamp, and the river-surface at Canton, and other cities similarly situated, presents a continuous sheet of light, or fire, from the reflection of the lamps which are hung out from the boats at dusk.

The effect of this fitful illumination is curious, sometimes even picturesque; but the consequences of the silly habit have frequently proved fatal to the fortunes of the empire. When part of Lord Amherst's suite were being conveyed in rude carts from the last stage of their journey northward to the imperial capital, each cart was provided with a small paper lantern of a red colour, and these, in such a long train, produced a singular effect. It was twelve at midnight when the party arrived in the suburbs; but even at that unseasonable hour curiosity had kept the Celestial citizens fully awake. Multitudes crowded the way, each holding up his small oval lantern, inscribed according to law, beneath whose flickering and dingy glare he sought a peep at the procession. The quantity of light afforded by the concentration of so many lamps was sufficient to illumine the stolid countenances of the crowd, and the general character and style of the buildings that were around. After wandering over numberless bald and shining heads, the eye involuntarily rested on gilded piazzas, extending in front of the houses, and reflecting the rays of ten thousand lights.

Such an employment of this national emblem is innocuous, as much so as the decoration of private houses and public temples by day with the same favourite ornaments; but the art of war in the nineteenth century is conducted on principles too scientifically destructive to leave any valuable opportunity for the future use of paper lanterns. Of this change the Chinese were never aware

until the visit of the *Alceste* frigate, under the command of Captain Maxwell, to the Bocca Tigris. As the British approached the strong battery of Anunghoy, the whole range of the ramparts appeared to be brilliantly lighted up, and the Chinese commenced a brisk cannonade upon the British men-of-war. One tremendous broadside, poured in with the precision of English gunnery, conveyed a dreadful lesson of experience, and presented death in so many and horrid shapes, that the guns were immediately deserted—the light of the embrasures in a moment eclipsed. The wisdom of retreating would have been some counterpoise to the folly of their braving a British broadside, had not the unlucky Tartars, instead of blowing out their lights, and escaping in the darkness, foolishly *more patrio*, taken up their respective lanterns, and scampered up the steep side of the hill that overhangs the fort. Is the bird in the wilderness, putting its head under its wing, that it may not be seen by its pursuers, a more innocent reasoner than the Chinaman who flies with his lighted lantern in his hand, before a British sharpshooter? And that would have been a fatal night to the garrison of Anunghoy, were it not that the sight of so many bald-headed, long-queu'd renegades, each carrying a huge painted paper balloon, that rendered him an easy mark, in full chase up the hill, was so inconceivably ridiculous, that our brave mariners could not reconcile themselves to the idea of taking a shot, even at the lantern.

Both the shape and material of which lanterns are formed, differ considerably. Every mathematical figure—the sphere, square, pentagon, hexagon, and many others, with a considerable number of sides—is enlisted in their manufacture; the frames may be of wood, ivory, or metal; and the designs and patterns of the most costly evince a very accomplished and practised taste in what is generally styled scroll-work. Glass is rarely used in lanterns, or indeed for any other purpose than as mirrors, but the number of substitutes is endless. Amongst them are to be reckoned horn, silk, oyster-shells, paper, thread-netting or gauze, the latter coated with a tenacious varnish made from the *gigartina tenax*, a marine fucus found in the Indian archipelago.

The manufacture of lanterns is, of course, a profitable business, and it is difficult to determine to which part in the process the greater share of admiration belongs—the size and perfection of the horn, which is made with a simple pair of pincers, an iron boiler, and a small stove; or the richly-painted and embroidered panes that fill the frame-work. A lantern-painter is an artist of no mean rank: he possesses a very extensive knowledge of design, and is a master of colouring. None but the most agreeable subjects, whether landscape or figure, and the most gaudy colours, are considered appropriate on the panes or the panels of a lantern. And this is the uniform sentiment, although the ornament may be intended to light a hall of Confucius, or a temple of idolatry.

A lantern merchant's show-room is a fashionable lounge: and, as there is no limit to the number of these articles with which an apartment of ceremony may be adorned, save its capacity only, a continual sale appears to be going

on, and rivalry amongst this class of decorators is very active. The patterns painted on the lantern-panes vary with the season, like those of silk and cotton manufactures in Europe; and it is only an act of domestic duty on the mandarin's part to visit the show-rooms at the proper period, select the newest pattern, and purchase it for the apartments of his wife and daughters.

In one of the cases of the Chinese exhibition, held for some years at Hyde Park Corner, was a superb lantern, used in China only on occasions of state, which the curator describes as follows :—" It is ten feet in height, and four in diameter at both extremities. The frame is richly carved and gilt, and covered with crimson and white silk, adorned with the most costly and beautiful embroidery. The tassels and bead-work that depend from the bottom, and from a projecting portion of each corner of the upper part, are in keeping with the rest. There are no less than two hundred and fifty-eight crimson silk tassels, pendent from various parts. In short, this national lantern is as magnificent as carving, gilding, silks, embroidery, and bead-work can make it."

From the opacity of the material used in the panes, from the superfluity of ornament spread over them, and also from the very inartificial construction of lanterns themselves, these costly contrivances afford but a poor, imperfect light. The lamp consists of a cotton wick, immersed in a cup of oil, and there is no provision for increasing the quantity of light, except by the addition of an increased number of wicks. The oil in general use is of an excellent quality, giving out but little smoke, and burning freely. It is obtained from the ground-nut, *arachis hypogen*, a native of China, and it is a substitute for butter amongst the poorer classes.

The use of lanterns is assuredly very ancient, necessity having taught their convenience amongst the earliest inventions of social economy; and, although we can trace back their history through Rome and Athens, still, how modern do such annals appear, placed in competition with those of China! It may, however, be a gratification to the inquisitive to be told when lanterns were first distinctly spoken of, by those nations which we have been accustomed to call ancient, and where original specimens have been found. The Greek poet Theopompus, and Empedocles of Agrigentum, are believed to have been the first to mention such inventions as existing in their countries; and these useful articles have also been discovered in the ruins of Herculaneum and Pompeii. It is said that the games of the Roman circus were enacted by the light of lanterns, and that the dim character of their rays shed an appropriate light on the sacred orgies of the Greeks. Plutarch asserts that they were used in augury. Had the Tartars, who fled from the fire of the *Alceste*, condescended to study Roman history, they would have understood the management of the military lantern much better. When the Roman legions moved by night, lanterns were carried before them upon the top of a halbert, and these were so constructed as to throw the light only in that direction which the carrier thought it prudent to select.

ARRIVAL OF MARRIAGE-PRESENTS AT THE BRIDAL RESIDENCE.

"And God that all this world hath ywrought,
Send him his Love that hath her so deere bought."

CHAUCER.

WHENEVER the bride is placed above the bridegroom by the possession of rank, wealth, or other circumstances, the marriage contract in China too nearly resembles a bargain for sale and purchase. It may unquestionably be retorted, that the practice of setting a price on female loveliness degrades the social customs of European life, and that both wives and husbands are occasionally purchased in the most civilised kingdoms of Europe; yet, in all such cases, there is one redeeming virtue not found in Chinese ethics—namely, that the principal parties to the contract, the lovers themselves, have the privilege of a previous acquaintance. Should report celebrate the charms of a lady amongst the higher classes in the Celestial Empire, purchasers soon appear to solicit her hand; and, so soon as the monetary arrangements are concluded, the suitor is permitted to send rich presents to his lady-love. In this act of courtesy, this subscription to custom, he is joined by his relatives and private friends, who vie with each other in making offerings, costly in proportion to the dower to be received with the bride, or paid to her parents. These gifts are to be carefully distinguished from the coarser specimens of art borne in the marriage procession. They consist of trinkets and toilet furniture, silks and silver-ware, and the manner of their presentation is peculiarly ceremonious. One of the chief apartments of the house is allotted to the reception of such tokens of respect; there the female heralds are admitted, and acknowledged with some degree of solemnity, while around are seated in sorrow, either serious or assumed, the sisters and near kindred of the bride. To the elder ladies of the family belongs the duty of laying out the gifts judiciously in the inner chamber; the bride meanwhile, in her broidered cap, occupying a conspicuous place, and expressing her thanks to the various messengers of kindness.

The late Professor Kidd observed a remarkable analogy between marriage ceremonies amongst the higher orders in several Oriental kingdoms, but especially between the Malays and Chinese. There were three days of feasting and amusements, during which the bride was visited by her friends, and adorned by her attendants with jewels, raiment, and perfumes, supposed most likely to render her acceptable to the bridegroom. On the evening of the third day from the commencement of these ceremonies, when the bride was shut up in her own apartment, with her female friends, the bridegroom came to the door and demanded admission. A voice from within asked who was there? and on what errand the visitor had come?—questions which the bridegroom answered by calling aloud his name, and demanding the young lady within to be given to



Engraved by T. [illegible]

Funeral of a Marriage Presents at the bridal residence



Drawn by L. Adam. Engraved by T. A. Prior.

Jugglers exhibiting in the Court of a Mandarin's Palace.

Jongleurs exécutant leurs tours d'adresse dans la cour d'un Mandarin.

Taschenspieler im Hofe eines Mandarins.

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him as his wife. In reply, he was desired to state what present he proposed to make, if the doors were opened. A diamond of considerable value was promised. The door was immediately thrown open, and the husband, on presenting the precious gem, was admitted to the presence of his bride; who accompanied him to the nuptial feast spread upon a mat on the floor, on which they both sat down to eat. It was at this feast, prepared in the evening, and consisting of all the delicacies afforded by the climate and the season, with a large bowl of rice in the centre, that the ratification of the marriage agreement took place, which in its essential points is the same as among the Chinese; and was in all probability the primitive custom of sanctioning marriage. It is impossible, in referring to those observances, not to be struck with the illustrations they afford of customs and expressions in the Sacred Scriptures, such as decking the bed of the bride of Solomon; anointing the person of the bride with perfumes and myrrh; the great gaiety and festivities of the party, kept up for a considerable period, according to the rank of the individuals; and various other points of coincidence.

JUGGLERS EXHIBITING IN THE COURT OF A MANDARIN'S HOUSE

"They say this house is full of cozenage,
As nimble jugglers that deceive the eye,
Drug-working sorcerers that change the mind,
Disguised cheaters, prating mountebanks,
And many such-like libertines of sin."

SHAKSPEARE.

IT is not solely because the intellect is less cultivated, manners in high life less refined, conversational powers of a much lower order in China than in the New or Western world, that juggling and legerdemain prevail so generally; these amusements have predominated throughout Asia for thousands of years, and are protected permanently by prejudice. Our ignorance of early Chinese history, and our want of confidence in native authorities, deprive us of the knowledge of many facts, both interesting and important: no doubt, however, remains as to the very early existence of the art of conjuring amongst Orientalists generally.

In Asia, the aborigines have always been represented as possessing great pliancy of limbs, and as being well practised in the arts of balancing, vaulting, tumbling, and in moving the body with rapidity and regularity. Fanatical penances, and religious orgies, during which the most unnatural contortions were exhibited, either from deception or actual pain, appear to have been the foundation of those juggling or gymnastic tricks which now excite so much astonishment in Europe, and so much admiration in Asia. The wretched victims of a barbarous creed, who are crushed beneath the wheels of the car of Juggernaut,

illustrate, by their self-immolation, the impious origin to which Oriental juggling may be traced. With more truth and certainty, however, may the sports and antics of the luxurious Romans be described. Games, in which balls of various bright colours were thrown round the body without interruption—exercises in equilibrium, wherein the least false movement was instant death—were exhibited not only in imperial Rome, but in all the great provincial towns. In the baths of Agrippa, of Titus, and of Trajan, at Rome, a bear was exhibited, dressed in a long toga, who played all those curious tricks with the coloured balls, that have so much surprised Europeans since the commencement of the present century, when performed by Hindoo jugglers.

When the banquet is finally ended in a great man's palace, the guests are conducted to an open court, surrounded by pavilions, and decorated with china vases, aromatic plants, and gorgeous lanterns. Here a company of fortune-tellers, with their sticks of fate—conjurors with cards and dice, and well skilled in sleight-of-hand—tumblers, capable of performing evolutions, displaying agility, muscular strength, and suppleness, not equalled beyond the limits of the olden world, is assembled. The display of keeping four, and even five balls, cups, or knives, in constant gyration, has been made by Chinese and Hindoos in England; but not the performance of the same feat with two balls and three knives together. This difficult exploit was very popular in ancient Rome, where the knife-catchers were called *ventilatores*, and the ball throwers, *pilarri*. The Chinese, however, perform a greater number and much more artful tricks than the Hindoos. It is not uncommon to see a performer balance on his forehead a little building, consisting of a number of pieces of wood, which would all fall apart if the balance were not the most exact; and, during this feat, the actor keeps a number of rings in motion with his toes, in a manner that seems to require the greatest attention. Stringing pearls with the tongue—swallowing a sword-blade—carrying about the person, and producing them unexpectedly, large china bowls, full of water to the brim, and flower-pots with plants of two feet in height standing in them—changing the colour of powders, almost under the watchful gaze of the spectator—drawing many different kinds of wine from the same column in the dining-parlour, by piercing it with a gimlet—swallowing and disgorging miles' length of paper shreds, and tossing a brass ring, which the company are at liberty to examine minutely, into the air, where it separates into two, then four, then six rings, of equal size with the original, and, as they fall into the hand, forming them into various mathematical combinations, are amongst the variety of illusions practised by Chinese conjurors.

The infancy of China has been longer than that of any other country hitherto known upon earth: her religion is childish, her literature childish; the amusements of her people cannot, therefore, be expected to assume a character more rational or refined, until true national worth and wisdom shall have a secure foundation sunk for them.



Destroying the Shrubbery and raising the Crops

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DESTROYING THE CHRYSALIDES, AND REELING THE COCOONS.

It has been shown, with a sufficient degree of certainty, that the invention of silk manufacture originated with the Chinese: their authors assert, that from the earliest period, the Son of Heaven himself (the emperor) directed the plough; the empress planted the mulberry-tree—examples which had the most happy effect upon their subjects. An Imperial treatise on "Husbandry and Weaving," gives minute instructions for the culture of rice, from the first ploughing of the ground, to the ultimate packing of the grain; and is equally circumstantial in detailing the process to be observed from planting the mulberry to weaving the silk. The Chinese are utilitarians; laws for the promotion of any means whereby food and clothing, the principal necessaries of life, might be obtained with more facility, of superior quality, and in greater abundance, would necessarily have become popular amongst them, and the author, or inventor, have secured the lasting reverence of the nation. But it is less than questionable whether these principles add to their happiness here; it is perfectly certain that they cloud their prospects of an hereafter. Possessing outward placidity of manner, for the purposes of conciliation and deceit, they are known to be hard-hearted and unforgiving. As a people, they are without virtue, deep feeling, or dignity of character; toiling for food like inferior animals. Their total absence of sentiment or delicacy, as well as their strong cupidity, have been obvious in their dealings with other nations. Our fleet having destroyed the forts of Amoy, and killed hundreds of their countrymen, had scarcely ceased firing, when the small trading-boats were alongside our men-of-war, with dealers offering fruits, fowls, rice, and other articles of food, for sale to the men who were so recently their mortal enemies. It is hardly possible to imagine a fact more derogatory to national, more disreputable to individual character.

In the preparation of all kinds of clothing—particularly that made from silk cloth—the Chinese have attained a remarkable degree of excellence. Commencing with the mulberry, the food which supports the extraordinary insect from which the original material is derived, they bestow the most tedious, yet profitable care, upon every step in the process, from its opening to its close. The provinces of Sechwen, How-quang, Kiang-si, and Che-kiang, traversed by the thirtieth parallel of latitude, are all adapted to the growth of the mulberry; but it is in the beautiful valleys and fertile plains of the latter that the worms are reared most successfully, and the finest silk obtained. Woollen clothing was generally worn until the reign of Ouen-ti, of the Han dynasty, from which period silk has been the most esteemed, and constitutes the dress now most prevalent amongst all the opulent classes. The produce of Che-kiang, and of the adjoining silk district of Kiang-nan, is the most valuable, bringing, in the Canton market, double the price of that produced elsewhere, and being preferred by the English manufacturer to the cultures of India, Turkey, or Italy.

As the end of cultivation in mulberry gardening is the production of the greatest quantity of young and tender leaves, at the total sacrifice of the fruit, the trees are never allowed to exceed a regulated height and age. The branches are pruned off, and the parent tree headed down; leaves from the young scions being found to be more tender, more delicate in their texture, and more nutritious than the coarse leaves produced upon older branches. Although there are many species of the genus *Morus*, two only are distinguished in the East as supplying food for the silkworm; the *black*, or common, which is a native of Italy, and flourishes also in England; and the *white*, which is indigenous to China; the Persians, however, use both species. The *red* mulberry is a native of America, where it is much esteemed for the quality of its timber, and employed for *knees* in ship-building. The *Morus Alba* is propagated from seed, by layers, or from cuttings; plants from seeds, in this, as in most other species, will be found to be more healthy, and therefore preferable, although more disposed to be fruitful.

Suitable soil is prepared by trenching, mixing it with ashes and river-mud, and making the compound moist and loamy; it is thrown up into beds or ridges, about a foot in height, and in these the plants are set, generally in the quincunx form, and at convenient distances. The intervals between the rows serve as conduits for water, occasionally; but are uniformly occupied with rice, millet, or pulse of some kind, so that not a square foot of land is lost to either landlord or tenant. Various stratagems are employed for the destruction or prevention of insects; and, in applying essential oils, as well as in gathering the leaves, double ladders are always used, the trees being too slender to sustain any great weight or pressure. Gathering the leaves of a tree necessarily superinduces disease—a state of things the cultivator endeavours most artfully to relieve, or to remedy, by pruning, lopping, and cutting out old wood. When these appliances all fail, and the inveteracy of the canker baffles the skill of the physician—when the tree shows a greater tendency to the production of fruit, and a less to that of delicate leaves, it is removed altogether, and its place supplied by a healthy young plant from the nursery.

The silkworm (Bombyx) of the genus *Phalæna*, and by entomologists called "*Phalæna bombyx mori*," is originally a native of China. From the egg (about the size of a pin's head), when fostered by a genial warmth, proceeds a minute dark-coloured worm, that casts its skin three or four times, according to the variety of the species, in its progress to full-grown existence and to a caterpillar form. It now acquires a whitish colour, speckled with blue or yellow, ceases to feed, and commences those labours which have rendered it so famous in natural and in commercial history. On the first day of its caterpillar life, that is, about the thirtieth day of its entire existence, the insect puts forth, through two apertures in its nose, a viscid secretion, by which it becomes attached to the surface on which nature or art may have placed it; on the second, it forms, by means of duplicate filaments, proceeding through these nasal *foramina*, a ball of an

ovoid shape around itself, as a shield against hostile insects, and against a frigid atmosphere; and, on the third day, this *cocoon* completely conceals the little labourer from view.

At the expiration of about ten days, its insect toils being completed, and the sustenance previously laid up exhausted, the caterpillar changes into the chrysalis or nymph state, and remains for some days longer, awaiting another transformation. In the natural state, when the time has been fulfilled, and the *pupa* completely metamorphosed, the prisoner, guided by instinct, cuts through the silken barrier of the cocoon, and comes forth a new creature, the destined inhabitant of a new sphere, and, being furnished with limbs, antennæ, and wings, takes flight towards the regions of Him that made it so wonderfully. In a state of culture, none of course are permitted to destroy their cocoons, save those that are to be preserved for the continuation of the species; and these *aurelias*, or moths, are carefully brought together, and placed on soft cloth or other proper surface, to deposit their eggs. There is a viscous liquid around the eggs, which causes an adherence to the paper, or cloth, or leaf, on which they are laid; but they are easily released from this encumbrance by dipping them in water and wiping them dry.

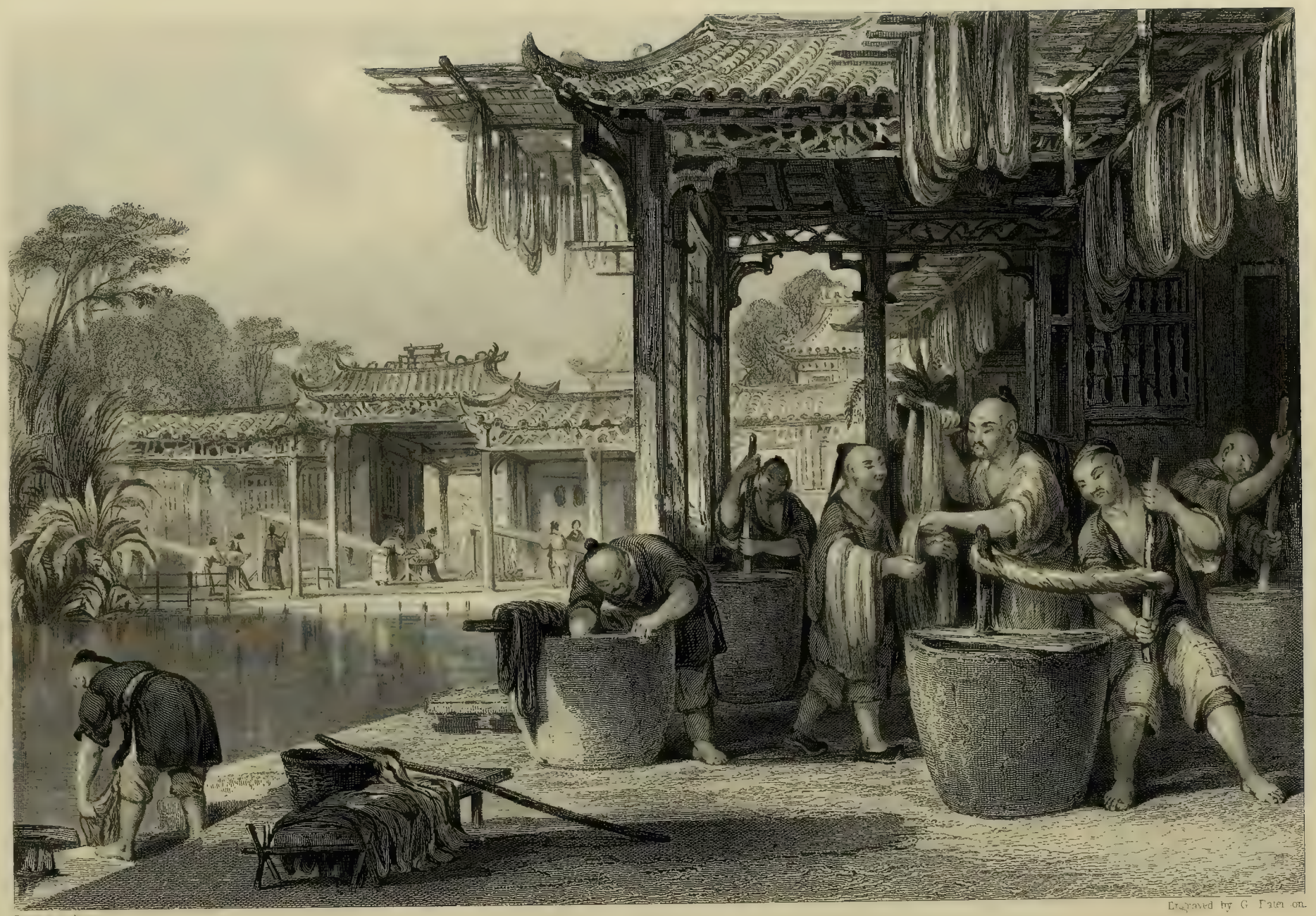
Nothing is more necessary to be guarded against in the rearing of silk-worms than the effects of noise and cold; a sudden shout, the bark of a dog, even a loud burst of laughter, has been known to have destroyed whole trays of worms; and entire broods perish in thunder-storms. The utmost vigilance, therefore, is practised in keeping off visitors or intruders from the sheds, which are always constructed in a remote situation. It is the necessity for the formation of an artificial temperature that creates the great difficulty of rearing silk-worms in Europe. About 55° of Fahrenheit is the most suitable for the preservation of the *ovum;* but there is considerable risk attending any increase, lest the process of incubation may be accelerated so rapidly as to precede the moment when the mulberry-leaf shall have reached its edible age. In the silk-nursing provinces of China, the mean temperature, according to the same description of thermometer, from the 1st of October to the 1st of November, is about 55° at sunrise, and 65° at noon, with an atmosphere uniformly clear and tranquil; and seldom, at any season, exceeding 85°, the highest temperature to which the worm may with safety be exposed. China is evidently the native country of this extraordinary insect, where the process of incubation proceeds simultaneously with the growth of the only species of food on which it can subsist.

Much attention is given by the Americans of the United States to the culture of the silkworm and the establishment of silk manufactories, and this branch of industry is rapidly spreading amongst them. The *morus multicaulis*, on the leaves of which they feed the worms, appears to thrive luxuriantly in most of the States; and the government seems so intent upon at least supplying the home consumption of this valuable article of commerce, that twelve of the

States pay a handsome bounty for the production of cocoons, or of the raw silk. In the year 1842, upwards of 30,000 pounds of silk were obtained from the States of Massachusetts, Connecticut, New York, Pennsylvania, Tennessee, and Ohio alone; but it is fully ascertained, that from the southern border of the Union, up to the 44th degree of latitude, the climate is admirably suited to the culture of silk. Success in rearing the silkworm has naturally encouraged the application of machinery in the preparation and manufacture of the filaments; and the inventions for reeling, spinning, and weaving silk into ribands, vestings, damasks, &c., deposited in the National Gallery and Patent Office of the Republic, are equal in ingenuity to any that can be shown in China or in Europe. The annual value of silk stuffs imported into the United States exceeds 20,000,000 of dollars; the silk annually manufactured in France is valued at 25,000,000; and of Prussia, at 4,500,000. It has been calculated, that if one person in one hundred of the States' population were to produce annually one hundred pounds of raw silk, the yearly value of such product would be double that of the cotton now exported, and nine times the worth of the exported tobacco. This estimate is not unreasonable as regards the quantity of silk that might be obtained by the industry of the people; for the Lombardo-Venetians, only four millions of souls, have raised and shipped, in a single year, six million pounds of silk. The American conclusion, as to value, is, of course, fallacious, because when they are able to raise silk enough to throw Venetian produce on the general market, the price would fall in proportion.

Hindostan is the native country of several species of moths, resembling in habits the common silkworm; most of them, however, live wild, and in this state have hitherto proved so productive, that the Hindoos have not thought it necessary to nurse them. The Joree worm, of Assam, feeds on the pipul tree; the Saturnia, including several species, lives on the hair-tree leaf; this is the largest moth known, measuring ten inches between the tips of its wings; and its cocoons, the size of a hen's egg, are brought in quantities to Bhagelpoor and Calcutta. One species, the Eria, which lives on the palma-christi leaves, is domesticated in India; while another, of the Saturnia tribe, is wholly neglected by the Assamese.

Silk has been obtained from the spider's web; and gloves, made of this strong, glossy, and beautiful material, were presented both to the Royal Society of London, and the Academy at Paris, by Monsieur Bon. It was soon perceived, however, that great difficulty must attend any attempts to appease the voracity, or calm the inquietude, of the spider. It was almost impossible to rear them in any considerable quantities; and when a number, at the expenditure of much time, trouble, and anxiety, were brought together, unless they had an ample supply of flies to feed on, they quickly destroyed each other.



Drawn by _____.

Engraved by G. Paterson.

Dyeing and Winding Silk

London. Published for the Proprietors.

Cadell and Co. Strand.

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DYEING AND WINDING SILK.

"Hour after hour the growing line extends,
Nor time nor circumstance controls its ends;
Soft cords of silk the whirling spoles reveal,
If smiling fortune turn the giddy wheel."

HAVING destroyed the chrysalides, and wound off the produce in its primitive state, from the cocoons destined for filature, the mere husbandry of silk gathering is concluded. And so short is the period (in France only six weeks) consumed in this species of culture, that no harvest yields a return of greater celerity and certainty. In a country where trade is conducted, not by companies, or associations, or partnerships, but by individual exertion, the culture and produce of silk are peculiarly suitable, as affording a means of employing small capital with every prospect of quick returns. Females devote much of their time and talents to this occupation; they are either engaged in feeding and rearing the worms, winding off the cocoons, or in general tendence of the *magnanière*. Sometimes the patriarch of the family purchases cocoons, by which the risk of rearing is avoided, and fills up his daughter's leisure time with the process of filature. There are, of course, some nurseries or factories where silk is prepared expressly for exportation, but in general the manufacture is for home consumption. The Chinese dislike foreigners, from practice and national instincts, therefore less attention is paid by them to objects of external commerce than in other countries; besides, all kinds of trade are held in very low estimation in China, as they were of old in Athens and in Rome.

Time, intercourse, letters, religion, are gradually working such a revolution in the social condition of this old empire, that the imperialists are beginning to understand the meaning of the term trader; and the productions which Providence has confined to the soil of China, are being rapidly exchanged, systematically and generously, for those of other lands, by which the distribution of happiness over the face of the globe must necessarily become less partial than before.

Around a pool, of a foot or two in depth, sheds or open corridors are arranged, appropriated to different parts of the process of cleaning and preparing the floretta for market. Beneath one series are the females employed in the less laborious duty of reeling the raw silk that has been brought from the *magnanière*, or purchased for filature from the feeders. From the reelers' verandas, the material is consigned to those of the washers, dyers, and bleachers, successively.

The Chinese are little celebrated for integrity; and the entire absence of that quality is flagrantly conspicuous in their preparation of silk for the loom. Imperfections in the texture of this delicate fabric are sometimes of early date,

originating in the impurity of the water used in the cocoon kettle, or in neglect of the winders to the attenuation of the threads during filature. In addition to these causes of inferiority, another is induced by the dishonest dyer. Having washed out the gum, formed the threads into hanks, expressed the moisture, and suspended the silk on bamboo bleaching-poles, the operative's work appears to be correctly performed. But raw silk is an insatiable absorbent; so that if the dyer be deficient in honesty, he can, by a very slight deviation from its path, retain moisture in the hanks, capable of increasing the weight of the article by ten per cent. In other countries, purchasers are permitted to test the raw material by enclosing a sample in a wire-cloth cage, and exposing it to a stove heated to 78° of Fahrenheit, by which the increase of weight—that is, the amount of the fraud—is detected; but the Chinaman will not permit a barbarian to doubt his honour in any respect.

Europeans, or rather English, distinguish raw silks into three classes, which they denominate organzine, tram, and floss. The first, being very tightly twisted, is used in the finest and best descriptions of silk-cloths; tram, which is much less twisted, serves for the weft, but is of an inferior quality to organzine; floss, which is not twisted at all, consists of the short, broken, and rejected parts; this is collected, carded, and spun like cotton. These three species, formed from the fleuret by twisting or throwing, are now called *hand* silk; they must all be submitted to the process of boiling, in order to discharge the gum from them, otherwise they would be harsh to the touch, and unfit to receive the dye. The original native colour of the yarn varies but little in different countries. In Anglo-India we find silk yellow, French-white, and fawn colour; in China it is generally yellow, and in Sicily and Persia the same colour prevails; while the only naturally white produce we yet know of, comes from Palestine. The silk-growers of Kazem-bazar whiten their yarns with a ley made from the ashes of the arbor-fici Adami; but the species being rare, the larger portion of their exports retains its native bright and beautiful yellow.

FEEDING SILKWORMS, AND SORTING THE COCOONS.

"Lo! where the caterpillar-crop
A golden fruitage bears;
More useful than the painted fop
Its silken spoil that wears.
Yet still for him they toil, for him they die—
Worm, swathed nymph, and parent butterfly."

C. J. C.

It has been generally supposed that the people known in ancient history as the Seres, were identical with the Chinese, both because of their eastern position,



Feeding Silkworms, and Sorting the Cocoons

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and that the principal silk manufactures were believed to have been brought from thence, on which account the Romans named the country Sericum, or Serica, or Sereinda. This fact, however, is not at all certain; on the contrary, there are strong, and almost conclusive reasons for allowing, that the trifling quantity of silk imported into Rome, came, not from China or Sereinda, but from Persia. It is by no means probable that it was the Chinese who were said to have sent an embassy to Augustus, to solicit the friendship of the Romans, as this would be the only instance in the history of that people, of their having condescended to court foreign alliance, independent of its being opposed to their fundamental laws, which could not only prohibit intercourse with strangers, but even jealously prevent the emigration of their people. Florus, who wrote nearly a century later than the death of Augustus, is the only author who mentions this embassy; and, as no historian contemporary with the emperor has alluded to so remarkable a circumstance, the natural presumption is, that no such embassy was ever sent to Rome. It might be added, in further confirmation of the opinion, that the Chinese never traded, negotiated, nor were ever known to the Romans—that the most learned ancient geographers conceive Serica to be identical with Tartary, not with China Proper; and, in their charts, it adjoins Scythia. The inhabitants of these districts were practised in archery—a Tartar accomplishment; but they did not produce or manufacture silk so much as cotton.

If the Romans, therefore, procured their silk from Persia, and history is silent on its further origin, no proof remains that China is its native country. A colony of Jews are known to have travelled into China at an early period, and, according to the records preserved by their descendants, and the authority of Chinese historians, settled there soon after Alexander the Great had opened a communication with the East. Is it not probable, that these industrious people carried with them this useful piece of knowledge from Persia, or from some of the adjoining countries, where the silkworm was then certainly known to have been reared? The Emperor Kaung-shee, in his treatise on Natural History, states that the Chinese are much mistaken in imagining that silk was an exclusive product of China, for that the upper region of India had a native worm of a larger growth, and which spun a stronger silk than any in China. There is reason to believe that silk was produced in the early ages of history, both in Tangut and Kitai; several expressions in the Bible warrant a presumption that this beautiful manufacture was known at the court of Solomon; besides, the *vestes perlucidæ ac fluidæ Medis* of Justin have always been supposed to mean silken robes. The Jews in China, like the Huguenots in England, carried along with them the practical knowledge of a useful art, and both have become so completely amalgamated with their adopted countries, that distinction is now almost obliterated. Still may the Israelites be traced at Hang-tchoo-foo, where they have long been settled, and where they have acquired the reputation of fabricating the best stuffs in China. Some curious circumstances respecting this

tradition may be noticed here. Few of these immigrants, except the rabbins, have any knowledge of Hebrew, and toleration appears to have drawn away many of the Jews from the faith of their ancestors—an effect directly contrary to that which may be observed to follow religious persecution. The high-priests are rigorously attached to the Old Law, but are ignorant of any other Jesus having appeared on earth, except the son of Sirach. If this statement be correct, these Jews could not have been part of the ten tribes carried away into captivity, but followers of Alexander's army; which corresponds with their own account of their immigration.

In the sixth century, two Persian monks, migrating from their country, secretly conveyed away a number of silkworms' eggs in a hollow cane, along with the white mulberry, to Constantinople, where they were encouraged by the Emperor Justinian to breed the insect, and cultivate its cocoons. This was the first introduction of the silkworm into Europe; but the country of its authors is not necessarily that of the insect itself, which may still, therefore, have come from Serica, Persia, Kitai, or Tangut, or perhaps China Proper. Popular histories of China, however, ascribe the origin of silk manufacture to the Empress Si-ling-shi, wife of Hoang-ti, about 2,700 years before the Christian era; and the same fabulous chronicles say, that the raw material had been exported from China many centuries before the insect that produced it, and had given extensive employment to manufacturers in Persia and Phœnicia.

The invention of the celebrated Coan stuffs, is attributed by the Greeks to Pamphyla, who is said to have taught her countrywomen of Cos to unweave the heavy silks of the East, and re-compose the material into a transparent gauze, thus gaining in measure what was lost in substance. Before the reign of Augustus, even manufactured silk was little known in Europe; it was then sold for its weight in gold, and was worn only by a few ladies of patrician rank. In the beginning of Tiberius's reign, a law was passed, that no man should disgrace himself by the effeminate practice of wearing silken garments; and it is mentioned as a wanton extravagance of the prodigal Heliogabalus, that he had a garment made wholly of silk. For six centuries the culture of the silkworm in Europe was confined to the Greek empire, and several manufactories were established at Athens, Corinth, Thebes, and the Ægean Islands, for rearing the worm upon mulberry-leaves, for unwinding the cocoons, for twisting the filaments into threads of various degrees of strength, and weaving them, lastly, into robes. From Greece the culture of the silkworm passed to the Venetian republic, which then enjoyed the most extensive commercial intercourse with the western countries of Europe; and these enterprising people accumulated vast treasures by their flourishing trade in silk.

It was about the year 1130, that Roger II., King of Sicily, and son of the famous Count Roger the Norman, having violently carried away silk-weavers from the Holy Land, established manufactories in his capital city of Palermo, and in some of the chief places of Calabria. From this source sprang the whole

culture, manufacture, and trade of silk, from which Italy subsequently reaped so rich a harvest. By whom the culture of silk was introduced into Spain does not appear very certainly; but the probability is that the Moors were the original promoters of this branch of industry at Cordova, Murcia, and Granada; for, when the last of these places was captured in the fifteenth century by Ferdinand, he found the silk trade there in a highly productive and prosperous state.

In the year 1480, several French nobles returning from the conquest of Naples, brought some silkworms with them into Dauphiné, along with the white mulberry; but their efforts appear to have been made more from a desire to promote the study of natural history than for any immediate benefit to manufactures or commerce. Whatever their personal objects were, from these small beginnings a knowledge of the rearing and culture of the worm, and of its peculiar food, soon extended itself throughout France; so that in 1521, artisans were invited from Milan to aid in the establishment of the manufacture on a wider basis. From the nursery-grounds of Monsieur Traucat, of Nismes (the first formed in France for the culture of the white mulberry), all those trees that now adorn and enrich the southern provinces have been obtained. It is said that the first mulberry-tree planted in France is still living, surrounded by its numerous offspring, many of nearly equal age with itself. Fully appreciating the value of infant manufactures, Henri Quatre extended every species of protection and encouragement to the plantation of the mulberry which his wisdom and power enabled him; and although cut off by an untimely fate, he yet lived long enough to witness the entire success of this his favourite project.

The climate of England is at variance, in this instance, with the industry of the inhabitants, which appears capable of surmounting difficulties that have checked the enterprise of all other countries; and for this reason only is it that the silkworm has not been naturalised here also. In 1455, a company of *silk-women* was formed, whose employment and speculation were confined to needle-work, embroidery, and other branches in which silk thread was employed, but they had no connection with the culture of the silkworm or raising of the mulberry. It was reserved for our pedantic but unpractical monarch, James I., to recommend this vain and hopeless measure to his people in a studied speech from the royal throne. England had long been dependent upon foreign countries for the supply of the broad manufacture; and might have continued much longer in that position of profit to foreigners, had not the persecution of the French Protestants, in 1685, obliged a large number of well-conducted and industrious artisans to seek refuge in England, bringing with them an accurate knowledge of the art of silk-weaving. To this event is to be traced the ultimate establishment of the silk trade in Spitalfields. The manufacture of silks had progressed under King James; so that, in 1629, the silk-throwsters were incorporated by a royal charter; but the accession of the French emigrants completed the strength and secured the existence of this important branch of our manufactures.

So remunerating had the prices become which this description of manu-

facture produced, that no impediment seemed too great for those who were ambitious of pursuing it. One instance is deserving of lasting record in the commercial and manufacturing history of England. In the year 1720, Sir Thomas Lombe having witnessed the wonderful performance of a silk-mill in Italy, at the risk of his personal safety, succeeded in procuring a model, and conveying it secretly to England. It consisted of 26,586 wheels, was moved by a single water-wheel, and, in twenty-four hours, worked three millions of yards of organzine silk. The factory was erected on an islet in the Derwent river, in Derbyshire; and Sir Thomas secured his importation by a patent, at the expiration of which, parliament voted him £14,000, in consideration of the service he had rendered to the manufactures of his country, and the imminent peril he had encountered in effecting it. Scientific discoveries, and progress in the arts, have so completely superseded the most complicated and wonderful pieces of mechanism produced in the earlier ages, that labour is abridged, the quantity of our manufactures increased, the quality bettered, and foreign competition overpowered, by the products of our improved and improving machinery.

SILK FARMS AT HOO-CHEW.

"Behold that land so bright and fair:
Whate'er the eye delighteth in is there:
Whate'er the teaming earth, the genial heav'n,
Can give to man, to them is largely given."

THE planting, rearing, and care of the mulberry-tree, the culture of the silkworm, reeling off the product of the chrysalides, dyeing and winding it, in subsequent stages, besides other operations connected with the manufacture of the great staple of China, have been both illustrated and described in other parts of this work. The accompanying view represents the buildings of a wealthy silk-farmer, situate on a tributary to the imperial canal, in the immediate vicinity of Hoo-chew-foo. This agreeable town is the capital of a department, in the fertile province of Che-keang, and the locality is termed by Chinese geographers, "The Silkworm District." From the productive character of the soil, salubrious climate, and ample natural irrigation, the vicinity of Hoo-chew has been long amongst the most favoured places in Che-keang; and the surpassing beauty of the scenery on the shores of Lake Tai, has drawn hither many wealthy residents. Historians make the first foundations of Hoo-chew coeval with the Chun-tsew, or spring and autumn of the Chinese historical era; and they write also, that it was then named Koo-ching, and, under the epoch of the three kingdoms, Woo-hing. The antiquity of this flourishing city, however, is indisputable, as indeed the density of its population, high state of cultivation all around, and unbounded riches of the inhabitants, sufficiently testify.



Silk Farm at Hee Chan.



Drawn by T. Allom

Engraved by S. Bradshaw

Ceremony of "Meeting the Spring."

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Seated on the bridge that spans the afflux of the rivulet with the canal, is the well-known farm of Lou, a family settled here for ages, and the events of whose past years have furnished materials for dramas and novels that are highly popular. The buildings are rather comfortable than costly, affording accommodation to the venerable head of the house, with his sons and daughters-in-law, and grand-children. In some instances (unhappily rare ones), favourite daughters are permitted to bring their husbands to the paternal roof, reversing thereby the national custom of marriage. The raw silk, in hanks, is brought from the reeling-sheds to stores adjoining the homestead, and, when a sufficient accumulation is made, placed in broad flat-bottomed boats with bamboo canopies, and transported to the canal: once on that highway of commerce, its destiny, although in one respect fixed, is in another uncertain, for it may be bought by a salesman as a simple speculation, it may be transferred to a home-manufacturer, or forwarded to the markets of Hang-tchou and Chusan. Lou is indifferent as to the object for which it is purchased, or the direction it may take; his life, a mere exhibition of selfishness, being devoted to the acquisition of wealth, for the sole purpose of surrounding his rural palace with all the luxuries that it can purchase.

It is from this district that the silk is obtained for the robes and garments of the imperial family: the richest mandarins often bespeak the crops of a season from the same locality; and foreign merchants profess themselves able to distinguish the silk of Hoo-chew-foo from that produced in other parts of China.

CEREMONY OF "MEETING THE SPRING."

"Come, gentle Spring, ethereal mildness, come,
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend."

THOMSON.

NATIONAL amusements amongst the Chinese are generally associated with pretended sanctity, or rather actual superstition; and every cardinal event in earthly affairs is referred, in their stolid creed, to some revolution of the heavenly bodies —some phenomenon in the firmament—some periodic change in the great government of the universe. Little acquainted with the real forms of the planetary orbits, they pay much attention to the solar and lunar motions, and are zealous in their celebration of festivities in honour of both. When the sun is in the fifteenth of Aquarius, and when the second February moon appears, it is the custom to form a procession, and go forth to meet the coming spring. Before, however, the festal day arrives, the more pious portion of the idolators visit the various temples of Fo, or of Taou, or the Hall of Confucius, or those

fanes dedicated to eminent men of times passed by. Those less infected with superstitious enthusiasm, take advantage of the prevailing idleness, and pay periodical visits to their friends and relations in distant provinces, or make parties of pleasure to favourite places of recreation. A third class, however, uniting the extremes of riot and religion, devote their leisure to the joyous celebration of the approaching season. A decade of days is appropriated to the ceremonies specified, and distinguished by the object of worship on each day respectively. The fowl, dog, pig, sheep, ox, horse, man, grain, hemp, and pea, are the natural products that constitute the subject of procession and veneration successively. Two of the ten days are held in greater reverence than the rest; these are the festival of a man and of the buffalo. On the latter occasion, a procession, formed at a concerted place of rendezvous, advances to some rural temple, where it is received by the chief magistrate of the district, who offers an accustomed sacrifice, and prostrates himself before the rude emblems of the season, borne by the procession-men. All the mummers are decorated with ribands or garlands; some are supplied with instruments of music, such as drums, gongs, horns; others carry banners, lanterns, or representations of pine-apples, and fruits of larger growth. Boys, dressed like satyrs or fauns, and seated on rustic altars, or on the branches of trees, are carried along in litters; on other stages are arranged little maids, dressed like Flora, supporting the camellia, as figurative of the tea-plant, the usefulness of the leaf and the beauty of the blossom being meant to express the distinguishing characters of the softer sex. Above all, rises a huge buffalo, or water-ox, made of clay, or of a bamboo frame-work, covered with paper, and borne by a number of able-bodied worshippers, dressed in spring colours. It is not unusual to have a hundred tables, or litters, in a procession, each sustaining a number of boys or girls, an effigy of the water-ox, or of the human face divine. Arriving at the door of an appointed temple, the che-foo, who had been in waiting there from the preceding day, advances to welcome them, in his capacity of Priest of Spring. He is *pro tempore* the highest officer in the district, exacting obedience from the viceroy, should they meet, during his ten days' sovereignty. Gorgeously attired, and shaded beneath an umbrella of state, enriched with embroidery, he delivers a discourse upon the praises of spring, and recommends the cause of husbandry; after which he strikes the figure of the water-ox three times with a whip, as the commencement of the labours of the plough. This is the signal for general action; the multitude now proceed to stone the buffalo, from which, as it tumbles to pieces, numbers of little images fall out, for which a general scramble takes place. Proceeding to the various public offices, the *cortége* halts in front of each, and there makes a noisy demonstration, in return for the images, or medals, so generously thrown amongst them by the authorities.

The ceremony observed on "Man-day," when an image of the human form is carried about in triumph, is in all respects identical. Government supply the litter-carriers, the litter-men (Tae-Suey), and the effigy, which is wor-



Drawn by T. Allom

Engraved by J. B. Allen

The Emperor Tsaou-kwang reviewing his Guards, Palace of Tsihong.

Tsaou-kwang, the twenty-third emperor of the present dynasty, was born in 1781, and succeeded his father Kea-king in 1820.

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shipped as "The Deity of the Year," in allusion to the cycle of sixty years employed by the Chinese in their chronological computations. There is a festival observed at Palermo, and called "The Triumph of St. Rosalia," which, in its extravagance and arrangements, very much resembles "Meeting the Spring," but differs altogether in its objects. However, the festival of Apis, in ancient Egypt, resembles the Chinese feast in every respect.

THE EMPEROR TEAOU-KWANG REVIEWING HIS GUARDS,

PALACE OF PEKING.

"The groves of polish'd spears, the targets bound
With circling gold, the shining helms around,
Against the sun with full reflection play,
Rival his light, and shed a second day."

THE HENRIADE.

POLITICAL feeling, unavoidable discontent amongst a certain portion of the governed, and a growing desire for extended freedom, combine in exposing the imperial throne to daily danger. A Tartar corps, like the Swiss guard of Paris in times gone by, forms the chief protection against treachery or surprise; and these military men are treated with marked distinction by their royal master. Although their fidelity has never been impeached, and the rays of imperial favour shine brightly on them, the least abuse of power on their part would endanger their existence. Of this fact, the fate of the Janissaries at Constantinople, and of the Mamelukes at Cairo, presents an appalling argument, derived from the analogy of despotic governments.

In the court of the Three Halls, in the palace at Peking, an annual review of the Tartar guards is held by the emperor in person as the new year opens. Along the embattled terrace in front of the extended colonnades, the great officers of the palace are ranged; while Teaou-kwang, seated on the throne, and surrounded by his ministers, looks complacently down upon the brave defenders of the yellow standard.

These Tartar life-guards might possibly display the most courageous bearing if called to defend their monarch's crown; but their mode of life, and imperfect discipline, do not afford much favourable promise. Although it is a practice of the Ping-poo, a military tribunal, to institute comparisons between their great officers and the most ferocious kind of animals, recommending that they should be "tigers in their fierce deportment;" although they deck their troops with skins of the lion and the tiger, and paint their shields with the most hideous devices; yet is their uniform but a mere meretricious costume, and their discipline a most entire mockery of the military art.

The full uniform of a Tartar officer on a field-day, or occasion of review, is

complicated and costly, but not compact. A polished helmet, resembling an inverted cone, and ending in a crest about eight inches above the head, is adorned with gold and with coloured hair; a robe of blue or purple silk, studded with gilt buttons, envelopes the person, and descends to the boots, which are of black satin; while the handles of the swords, the horns of the bows, and the stocks of the match-locks glitter with precious gems. The dress of the privates is less gorgeous, but equally fantastic; their robes are of stuff striped in imitation of tiger-skin; their cap or helmet lofty, and shaped like a tiger's head; and, on their round shields of bamboo cane are raised devices, either of a dragon's figure or a tiger's head. No duty, however, seems to be imposed on the imperial guard, beyond the watchful care of their august master; they are permitted to pursue commercial avocations, relieving each other in their duty at the palace; but they reside always within the Tartar city, which is distinct, and separated by a lofty wall from the Chinese section of Peking. The ceremony of a review within the imperial palace is necessarily imposing; the costume, if not suited to European taste, is still rich and brilliant; the banners are always numerous and of the most gaudy colours; while palanquins, lanterns, dragons, and other devices, carried by the standard-bearers, confer a character of sumptuousness, in which the Chinese falsely imagine that true nobility consists. None but the imperial band is allowed to perform: it includes kettle-drums and gongs of large diameter, wind instruments shaped like dragons, serpents, and fish, besides an unlimited number of clarionets and lutes.

THE CULTURE AND PREPARATION OF TEA.

"In far Cathay is Adam's line,
A peaceful and a sober race;
Uncultur'd there the vaunted vine—
A growth more blest supplies its place.
Though scorn'd, the world's purveyors they: and we
Dismiss our wine for *China-ware* and *Tea*."

C. J. C.

It is uncertain to which country, China or Japan, the tea-plant is indigenous; nor have European botanists arrived at such an exact knowledge of its habitats as enables them to assign its proper classification. But so strongly does it resemble the *Camellia* in its botanical characters, that it is now generally referred to that genus—its flowers and leaves, however, being much smaller. Whether this Asiatic plant has been known elsewhere, or will thrive in a different soil and climate from those in which it is now so successfully cultivated, may be doubted; but we are assured that it has formed one of the favourite productions of the Chinese central provinces from the remotest antiquity.



The culture and preparation of Tea

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There are probably two varieties of the plant to which the Chinese give the name of *Thea*, or *Tha*—the *Thea viridis*, with broad leaves, and the *Thea Bohea*. It was long thought that green tea was gathered exclusively from the former; but this conclusion is not drawn from sufficient evidence, and the notion seems to have arisen from the circumstance of there being two distinct tea districts in the empire. A spacious tract in the province of Kiang-su, included between the thirty-first and thirty-fourth degrees of north latitude, and sheltered by the mountain-chain that separates this province from Tche-keang, is usually denominated the Green Tea District, while the Black Tea District is situated in a lower latitude, and at the base of the mountains that form the line between the provinces of Fo-kien and Kiang-see. The whole range of the tea districts is, therefore, comprehended between the twenty-fifth and thirty-fourth degrees of latitude. Besides, it is more truly the case with respect to the cultivation of tea in China, the plant growing in most of its provinces, even those bordering on Chinese Tartary, being gathered in several of them for home consumption only, while the whole produce of the green and black tea districts is reserved for exportation to Europe and America.

The distinctions assigned by commerce to the different descriptions of tea are supposed to have originated with the Canton merchants; the epithets *bohea*, *congo*, *campo*, *souchong*, *pouchong*, *flowery pekoe*, and *orange pekoe*, for black teas; and of *twankay*, *hyson skin*, *young hyson*, *hyson*, *imperial*, and *gunpowder*, for green teas, being wholly unknown in China, with the exception of that styled *imperial*. This latter, called *yu-tien*, which is only served on occasions of ceremony, consists of the young leaves of the plants, not of any rare species; and is identical with the high-flavoured tea which Du Halde, who calls it Mao-tcha, asserts to have been appropriated to the emperor. The cups used with the imperial preparation are different from those generally employed, being furnished with a perforated silver plate, to keep the leaves down while the infusion passes through; and also with a stand or saucer of precious metal, shaped like a Chinese boat. As for the many varieties of tea known to European merchants, they can be but mixtures of different values and qualities, or successful imitations by ingenious Asiatics. In Kwan-tung a superior description of tea is sold, obtained from a species of moss peculiar to the mountains of that province; and European travellers have frequently seen ferns, prepared for a similar purpose, exposed for sale at Nan-chang-foo, on the lake of Po-yang, where an infusion from that plant was a very favourite beverage. There is much reason to suppose, also, that if the Chinese do not actually sell the *camellia* leaves as tea to foreign dealers, they mix them, and in no measured proportions, in their chests for exportation. The introduction of a few leaves of the *olea fragrans*, a system adopted by the Japanese to impart a high and aromatic flavour to the leaf, can hardly be viewed as a violation of commercial integrity, and is not exposed therefore to the censure with which other admixtures are justly chargeable. But there are numerous schemes, both for increasing the weight and adulterating the

contents of each chest, which have been imputed to Chinese merchants since the first commencement of our trade with Canton.

It is somewhat singular that tea is supposed to have been first employed by the Chinese as a preventative of leprosy, the precise object for which ardent spirits were first distilled and drank in the northern countries of Europe. The same apprehensions, errors, and superstitions, therefore, appear in this instance to have influenced a large portion of the human race, in different countries, from the earlier ages. These qualities, however, do not now continue to be attributed to the infusion of tea-leaves; but others, perhaps more valuable in an age when leprosy is unfrequent, are allowed to attend its use. Its effects on the human system are those of a very mild narcotic and sedative; and, like those of any similar medicine taken in small quantities, exhilarating. Chemical analysis, however, has not yet discovered that principle in the tea to which its exciting property is due. The green tea preparations possess this quality in a much higher degree than the black; and a strong infusion of the former will, in most constitutions, produce considerable excitement and wakefulness. Still, of all narcotics, tea is the least pernicious, if indeed it be so in any degree.

Some of its medicinal properties possess much value. Taken moderately, and cautiously, it acts as an astringent and corroborative; it strengthens the stomach and bowels, assists digestion, acts as a diuretic and diaphoretic; but excess must be avoided, and vigilance exercised in its administration. Induced by such valuable properties, other nations, distinguished for intelligence, enterprise, and perseverance, have attempted the naturalisation of the tea-plant in their colonies or parent states. In the island of Java, the Dutch have undertaken its cultivation, and, to ensure success, imported cultivators from the tea districts of China. These little plantations promised favourably at first; but, whether from carelessness in the labourers, error in the selection of the plant originally, or a change of purpose on the part of the government, not wishing to excite Chinese jealousy, the speculation was not pursued with the enthusiasm in which it originated.

Tea is in general use in China; and "in families and shops," says the Rev. W. C. Milne, "where visitors are constantly pouring in, a commodious tea-pot, full of the decoction, stands on a counter or convenient side-table, surrounded by a bevy of tea-cups, to oblige the thirsty customer. Rain-water is the universal favourite for preparing the draught; hence, in economical families, huge monster jars are constantly standing under the eaves of the houses, to catch every drop of the 'heavenly rain.' Strong tea is not preferred by the Chinese; black tea being the rule, green the exception; and it is drunk without any admixture of milk or sugar."—"Tea-gardens" are as common in China as in England.



Drawn by T. Allom

Engraved by J. Tingle

Loading Tea junks at Tsien tang.

Chargement des jonques à thé, à Tsien tang — *Einladen der Theeschiffe in Tsien tang*

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LOADING TEA-JUNKS AT TSEEN-TANG.

"The sweat of industry would dry and die,
But for the end it works to."

CYMBELINE.

ON a tributary to the river of "the Nine Bends," and in the province of Fokien, is a romantic, rich, and remarkable spot, the resort of tea-factors, and the principal loading-place, in the district, for tea destined for the Canton and other markets. The hills and the valleys here are equally favourable to the production of this staple of China, and the tea-tree itself has been carefully examined, and its peculiarities ascertained by Europeans in this locality, with more minuteness and scrupulosity than elsewhere.

As in the preceding article we have given some particulars of the tea-plant, we will, in this, describe the manner of its cultivation.

In the process of sowing, several seeds are dropped into a hole made for their reception, the cultivator having learned from experience the risk of trusting to a single grain. When the plant appears above the surface, it is tended with the utmost care; attacks of insects are jealously provided against, rude visitations of wind cautiously prevented, and, should the tea-farm be distant from the natural stream, skilful irrigation conducts an artificial rivulet through every part of it. The leaf being the product required, every artifice is employed to enable it to attain maturity. For three years, or until the plant has risen to the height of four feet, no crop is gathered; the little tree being permitted to retain all its innate power of self-sustenance; but, having attained this age, gathering is then commenced, and conducted upon the most methodical principles. As the youngest leaves afford the most grateful infusion, it is desirable to gather early; but this must not be done with a precipitation likely to endanger the future vigour of the tree; and hence no leaves are pulled until age has established hardihood. The first shoots, or the appearance of the bud, are covered with hair, and afford the fine flowery Pekoe: should they be permitted to have a few days' more growth, the hair begins to fall off, the leaf expands, and becomes black-leaf Pekoe. On the same tree, of course, some young shoots occur that present more fleshy and finer leaves—these afford the Souchong; the next in quality makes Campoy; a shade lower, Congou; the refuse is Fokien Bohea.

Tea-plants are grown in rows about five feet asunder, the intermediate furrows being kept free from weeds, the asyla of insects; and the trees are not allowed to attain a height inconvenient for pickers. Indeed, when the tea-tree reaches its eighth year, it is removed, to make way for a more youthful successor, the produce of old trees being unfit for use. The flowers of the tree, which are white, and resemble the common monthly rose in form, are succeeded by soft green berries or pods, each enclosing from one to three white seeds. March is

the first month in the year for picking, both as to time and quality, and great precautions are observed in this ceremony. The pickers are required to prepare themselves for their task by a specific process. For several weeks previous to the harvest, they take such diet only as may communicate agreeable odours to the skin and breath, and, while gathering, they wear gloves of perfumed leather. Every leaf is plucked separately; but, as practice confers perfection, an expert picker will gather twelve pounds in the course of a day. April is the second season: leaves gathered in this month afford a coarser and inferior description of tea; they are plucked with fewer ceremonies than those of the preceding crop; but, should a large proportion of small and delicate leaves appear, these are selected, and sold as the produce of the first picking. In May and June inferior kinds are gathered, and even sometimes later. Leaves of the earliest crop are of small size, of delicate colour and aromatic flavour, with little fibre and little bitterness; those of the second picking are of a dull green; and the last gatherings are characterised by a still darker shade of the same colour, and a much coarser grain. Quality is influenced by the age of the plantation, by the degree of exposure to which the tree has been accustomed, by the nature of the soil, and the skill of the cultivator.

The leaves when gathered are placed in wide shallow baskets, and during several hours exposed to the wind and the sunshine; they are next removed into deeper baskets, and taken to the curing-house, a species of public establishment found in all tea districts, where the drying process is superintended, either by the owners, or by the servants of the drying-house. A number of stoves, generally ranged in a continuous right line, support a series of thin iron plates, or hot hearths. When heated so high that a leaf thrown upon it causes a loud crackling noise, the hearth is prepared for the process. A quantity of leaves is now laid upon the plate, and turned over by means of a brush, with a rapidity sufficient to prevent their being scorched, while they are enduring a considerable degree of heat. When they begin to curl, they are swept off the hearth, and spread out upon a table covered with paper, or some other smooth and fine-textured substance. One set of attendants at the table proceed to roll the leaves between their hands, while another, with large fans, are employed in reducing the temperature suddenly, and thereby accelerating the requisite curling of the tea. The heaps are submitted a second, and even a third time, to the same process, until the manufacturers consider that they are perfectly cooled and properly curled. Coarse kinds, that is, refuse from the two last gatherings, being filled with stronger fibres, and possessing a bitter flavour, are exposed to the steam of hot water, previously to being thrown upon the heated hearth; and if the artist be skilful, their appearance and quality may both be materially improved. For some months, the dried tea remains in baskets in the store-house of the grower; after which it is once more exposed to a gentle heat, before being carried to market.

An obvious distinction exists between the farmer, or grower, and the



Sowing Rice at Tae chow foo

Province of Kiang-soo

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manufacturer: the former separates the respective qualities with the utmost care, and disposes of them, in that selected manner, to the manufacturer, either at his own house, or in the most convenient market; the latter removes his purchases to his private factory, and there, taking certain measures from each heap, mixes them together, in proportions producing the exact quality he wishes to give each particular class, or number of chests; the farmer, therefore, is a separator—the manufacturer, a concentrator. And now the process of planting, rearing, gathering, drying, separating, and mixing being completed, it only remains to pack the preparation into chests, and tread it down sufficiently; in this convenient form it is put on board the junks at Tseen-tang, and other loading-places in the tea-growing countries, and carried to the stores at Canton or Macao.

SOWING RICE AT SOO-CHOW-FOO.

PROVINCE OF KIANG-SI.

——— "Then, wake, that you may live.
Here, take the best prescription I can give;
Your bloodless veins, your appetite shall fail,
Unless you raise them by a powerful meal,—
Come, take this rice." HORACE.

IT is to the productiveness of the *oryza sativa*, a simple grass, on which nature has conferred the peculiar property of growing in marshy or inundated grounds, that the vast regions of the East owe the density of their population, and their early submission to social obligations. Immense districts in China and Hindostan would, unquestionably, have still lain desolate and untenanted, were it not for the ability to alter and to cultivate the surface of the globe in such a way as is necessary for the growth of rice.

From the facility with which it can be cultivated, yielding two crops annually, and the watery soil to which it is partial, rice is a grain most peculiarly applicable for the chief food of sultry kingdoms. Besides the Chinese and Hindoos, the Malays and neighbouring islanders have paid the utmost attention to this species of cultivation; and Japanese, Cingalese, and Batavians experience the benefits of a crop, which is not only semi-annual, but yields six times as much as an equal space of wheat lands. A fondness for this wholesome food pervades the German states, where, in the southern latitudes, from long culture, it has acquired a remarkable degree of hardiness, and adaptation to the particular temperature—a circumstance adduced as an argument in favour of cultivating exotics; but seeds imported directly from India will not ripen at all in Germany, and even Italian or Spanish

seeds are much less early and hardy than those ripened on the spot. One experiment was made in England to raise this Indian production, and a healthy crop of rice was successfully reaped on the banks of the Thames.

In Oriental countries, rice is extolled as superior to all other species of food, and in China it is an article of the first necessity. So completely is its presence deemed requisite at all meals, that the term *fan*, boiled rice, enters into every compound that implies the ceremony of eating; *tche-fan*, to eat rice, signifies a meal generally; *tsao-fan*, morning rice, means breakfast; and by *ouan-fan*, evening rice, supper is implied. It is, undoubtedly, a light and wholesome diet, although it is supposed to include less of the nutritive principle than wheat. From the small proportion of gluten which it contains, it is not capable of being made into proper bread, but is highly valued for puddings, and many culinary preparations. Its excellent qualities, rapidity of production, and consequent cheapness, confer upon it claims to attention as a general article of sustenance for the poorer classes of society; and it is ascertained that a quarter of a pound of rice, slowly boiled, will yield upwards of a pound of solid and nutritive food.

Besides its offices in the support of life, there are others which rice discharges, useful, profitable, and agreeable. Its flower being reduced into a pulp with hot water, is moulded into figures, and images, and plates, which the Chinese harden, and ornament with scroll-work, resembling mother-of-pearl toys. In our cotton factories, it is used in making weavers' dressings for warps; and at Goa, on the Malabar coast, as well as in the island of Batavia, the ardent spirit called *rack*, or *arrack*, is obtained from a decoction of rice, fermented and distilled, and mixed with the juice of the cocoa-nut tree. Civilisation is not, in this instance, solely chargeable with the guilt of furnishing intoxicating liquors to the Indians; for, before the Portuguese, or the Dutch, or the British, had any settlements in the far East, the demoralising beverage of *seaou-tchoo*, a distillation from rice, was sold in every little public-house in China.

Inebriety was not the only deplorable consequence supposed to attend exclusive oryzous diet; in some provinces, the prevalence of ophthalmia was foolishly attributed to its copious use. That this charge is groundless seems highly probable, from the fact, that the millions who dwell in the great Hindoo continent, and live solely upon rice, are not subject to any such disease. Besides, in Egypt, where the ophthalmia was much more prevalent, in ancient times, than it was ever said to have been in China, this grain was neither known nor cultivated until the reign of the Caliphs, when it was brought thither from the East. If this disease predominate in China, which is questioned, it is probably owing to the crowded state of the low dwellings, always filled with smoke from the sandal-wood tapers that mark the hours of fleeting time; to the constant and general use of tobacco; to the miasma exhaling from the offal uniformly collected near each entrance; and, lastly, from the very frequent practice of bathing the face with warm water.

The benefits and the blessings of such a staff of life as this readily-raised crop, suffers no slight drawback from its precarious character; for any failure, however slight, is attended with the most deplorable consequences. Where population is so amazingly crowded, subdivision of land practised to so great an extent, and riches rarely ever laid by for the day of inability or misfortune, a check to the annual produce must necessarily prove fatal to numbers of the poorest classes. Too frequently, therefore, famine visits and wastes the land; for the rice-crop is subject to many casualties. A drought, in its early stages, withers the young shoots in the ground; and an inundation, in a more advanced state, proves equally destructive; add to which, that birds and locusts continue to wage everlasting war upon fields of rice, in preference to any other of the cultivated labours of man; and these enemies are particularly numerous in China. Wheat and millet being raised in the northern provinces, the chances of being visited by famine are consequently reduced in proportion to the increased variety of grains; and Europeans have urged upon the attention of the Chinese agriculturist, with all the candour and humanity that belong to this quarter of the globe, the advantage of introducing the potato, as an auxiliary to rice and wheat, in averting those periodic visitations of scarcity. To obviate the fatal effects of such calamitous failures in the rice-crop, the emperor causes a large supply to be constantly laid up in the public granaries, for distribution at moderate prices when the day of dearth arrives. This system is of ancient usage, and belongs naturally to all patriarchal, imperial, or feudal governments, in which the lord of the soil is bound to look parentally to the wants of his retainers; but the Chinese family has grown too large for its beneficial operation; and the minor mandarins, by their extortions and inhumanity, are known to intercept the rays of imperial favour, and suffer the poorest classes to wither away in the chilling shade of famine and destitution.

Although there are very many qualities of rice, there appears to be but one species. Climate and cultivation produce such obvious changes in its value, that different qualities resemble different kinds. Mountain-grain, cultivated in Cochin-China, and amongst the Himalayan chain, is by some called dry rice; but even this quality is not raised without the aid of heavy periodic rains, so that every quality is properly an aquatic crop. The vast length of time it has been known in China, and the absolute necessity for its cultivation, have enabled these simple but laborious agriculturists to understand its constitution, and taught them the best mode of improving it. Chinese irrigation is proverbially ingenious, and Chinese husbandry peculiarly interesting.

TRANSPLANTING RICE.

"So when a peasant to his garden brings
Soft rills of water from the bubbling springs,
Swift as the rolling pebbles down the hills,
Louder and louder purl the falling rills;
Before him scattering they prevent his pains,
And shine in mazy wanderings o'er the plains."

HOMER.

RICE-GROUNDS consist of neatly enclosed spaces, the clay banks surrounding them seldom exceeding two feet in height. The primary operation of tillage-ploughing is performed with a very primitive implement, that consists of a beam, handle, and coulter, but no mould-board, as laying over "the sidelong glebe" is beyond the rural knowledge of a Chinaman. The buffalo, or water-ox, is then called in, to draw the three-barred harrow with wooden teeth over the surface, after which the earth is deemed sufficiently pulverised to receive the seed. Having been steeped in a liquid preparation, to accelerate germination, and avert the attacks of insects, the seed is sown very thickly, and, almost immediately after, a thin sheet of water is let in over the enclosure. After the interval of a few days only, the shoots overtop the water, and this precocity is the signal for transplanting, which consists in plucking up the plants by the roots, cutting off the tops of the blades, and setting each root separately. The last process is aided either by turning furrows with the plough, or opening holes with the dibble. With such rapidity is transplanting performed by the experienced, that, with ordinary exertion, five-and-twenty plants may be carefully set in a minute. The harrow having pulverised in the first instance, and subsequently diffused the seeds more equally, the hoe is frequently employed to clear between the plants.

Each rice-field being partitioned into many minor enclosures, it is not attended with inconvenience to conduct a rivulet into any particular plantation, through an opening in the clay ridge that surrounds it. Sometimes a natural brook contributes a sufficient supply, but more frequently the labour of the peasant provides it. Chain-pumps, with their lines of buckets, are in common use; a series of flat boards, exactly fitted to the channel through which it is to be forced, confines the water between each pair, forming extemporary buckets. These are worked by a foot-mill of proportionate dimensions; but labour still more intense is dedicated to this necessary operation of irrigating rice-grounds. In one of the most laborious plans, two men stand opposite to each other on projecting banks of a stream, holding ropes securely attached to a bucket, which is filled by relaxing, and raised by tightening the cords; then, by a skilful jerk, they empty the contents into a reservoir, or throw it in the direction of the conduit cut for the irrigation of some one field. Another contrivance, for the same purpose, consists of a long pole, unequally divided in its length, and



Transplanting Rice

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made to turn on a pivot, across an upright post. A bucket attached to the shorter arm of this lever is easily lowered into the water, and, when filled, by the application of a small power at the extremity of the longer arm, it is soon raised, and discharged into the reservoir. How exactly is the Chinese process of irrigation described in the book of Numbers—"He shall pour the water out of his buckets, and his seed will be in many waters." The bamboo water-wheel, with hollow fellies, or with buckets, and employed when the quantity of water required, and the height to which it is to be raised, are both considerable, is of ancient existence amongst the Chinese; from them the Egyptians, Syrians, and Persians adopted this useful invention, and European machinists have ignorantly ascribed the honour of the discovery to the very nation that became last acquainted with its value, obstinately designating it the Persian wheel.

Irrigation having performed its anticipated work, the rice begins to grow with rapidity; the stalk ranges from one to six feet; it is annual, erect, simple, round, and jointed: the leaves are large, firm, and pointed, arising from very long, cylindrical, and finely striated sheaths; the flowers are disposed in a large and beautiful pannicle, resembling that of the oat. The seeds are white and oblong, differing in size and form in the numerous varieties. As the crop approaches to maturity, the sluices are closed, the waters withheld, and soon the yellow tinge of the ripening grain invites the reaper's toil. With a sickle similar to our common toothed reaping-hook, the crop is soon cut down on a surface, now rendered perfectly dry by evaporation and absorption; after which the bundles are removed in frames suspended at the extremities of a bamboo pole, the national mode of carrying to the threshing apparatus, of whatever kind it may be. The edge of a plank, the margin of a large tub, with a screen drawn up behind them, are the most popular threshing machines employed in the empire; but flails, after which our own are formed, are used on the larger farms, or where there is a considerable quantity to be disengaged from its husks. It is remarkable how much the scholar excels the master in the management of this primitive implement of husbandry: in China, the labourer winds the swingel round as we do a whip; in the British Isles, it is made to revolve rapidly round the head, by which means it acquires an accelerated velocity, and therefore an increased momentum.

Rice, in its natural state, either growing or unthreshed, is called *paddy* in all Eastern countries, and the process of cleaning it, or disengaging it perfectly from its husks, appears to have occasioned considerable difficulty to the Chinese, and not to have been quite free from obstructions amongst the more civilised cultivators of this important grain. Amongst both Egyptians and Chinese, the machine usually employed for the purpose is a species of stamping or crushing mill, worked in the former country by oxen, in the latter by water-power. It consists of an horizontal axis, with projecting cogs, of wood or iron, fixed at certain intervals. At right angles to the axis are fixed so many horizontal levers as there are circular rows of cogs, acting on pivots fastened in a low wall,

parallel to the axis, and at the distance of about two feet from it. At the further extremity of each lever, and perpendicular to it, is fixed a hollow pestle, directly over a large stone or iron mortar, sunk in the ground; the other extremity, extending beyond the wall, being depressed by the cogs of the axis in its revolution, elevates the pestle, which falls again by its own gravity into the mortar. This process is only applied when the quantity to be cleaned is considerable; on small farms, and amongst the poor, a machine, consisting of a single lever, and pestle and mortar, worked by a foot-board, serves the purpose sufficiently well. In the year 1826, a patent was secured by Mr. Melvil Wilson, for a rice-cleaning machine; his plan will be at once understood by merely placing the axis of the Chinese mill in a position inclined to the horizon, and giving all other parts in detail the advantage of European excellence in mechanical contrivances.

In May or June the first crop is generally cut; and before the harvesting is wholly completed, preparations are begun for a new or second sowing, by pulling up the stubble, and collecting it into small heaps, the ashes of which, after burning, are scattered over the surface. The second crop attaining maturity in October or November, is submitted to the operations of reaping, and carrying, and threshing, applied to its predecessor. But the second stubble, instead of being burned, is turned under by the plough, left to decompose in the earth, and become manure for the spring crop of the following year. Although no Chinese rice finds its way to England, the produce of Anglo-India is imported by our merchants in large quantities. For many years, cleaned rice from Carolina excluded most other varieties; but, as American labour was expended on its cleaning, and as it is the interest of England to import raw materials, and fashion them for the markets of the world by the labour of her numerous mechanics, so we now prefer to import Bengalese rice in the husks, and prepare it for immediate use by machinery of home manufacture.

RICE-SELLERS AT TONG-CHANG-FOO.

"Rice to sell! Who lacks good cheer?
Would you our rice, sir grenadier?
A bowl were well after parade;
Come, and enjoy it, in the shade.
See how it smokes—so spiced and sweet!—
Will you, fair dame, my savoury treat?
Yon little master likes it well.
Season'd and smoking—Rice to sell!"

C. J. C.

Such scenes as this party of rice-eaters presents are frequently witnessed by travellers, more particularly along the line of the Imperial canal, on which Tong-



Tea Sellers at the Military Station of Tong Chang fo

chang-foo is situated. The military station rendering a halt for the payment of *gabelle* necessary, the trackers seize the opportunity to rest and refresh themselves. A guard of military-police being paraded during the settlement of tribute by the task-master or slave-driver, the trackers seat themselves beneath an immense umbrella supported by a bamboo pillar, and are supplied by the landlady of this very primitive and very picturesque *hospitium*, with bowls, chopsticks, and all other requisites for the occasion. Assembled round an earthern stove, at which the rice-meal, mixed with vegetables and fried in rancid oil or animal offal, is dressed, and disengaging themselves from their cumbrous bamboo hats, some also twisting the pienza, or long queue, round their heads, they raise the bowl to the edge of the lower lip, against which they press it closely, and, with the chopsticks throw in their food expeditiously, conveniently, and with an astonishing degree of cleanliness. In China, as well as in Western Europe, the pipe forms a necessary part of the labourer's personal property; and, from the great length of this instrument amongst Orientals, when inserted in the pocket a very considerable portion always protrudes. As stations may not occur at those intervals of time or space best suited to the tracker's relief, it is his judicious practice to carry a supply of meal in a pouch suspended at his side, along with a hard wooden spatula, such as the hostess of the great umbrella is employing, besides his accustomed chopsticks. On the ground, and close by the figure in the act of placing the chopsticks in his mouth, lie several flat boards with cords passed through them; these are the harness, or gear, which the tracker applies to his breast, to save it from the effects of too great pressure, in his slavish occupation.

It is very erroneously stated, that owing to the predominance of agricultural propensities, the paucity of pasture and meadow land, and the preference for rice to all other species of diet, animal food has been necessarily declined; pigs and sheep being the only species of quadrupeds slaughtered and eaten. That black cattle are not kept for the shambles, is solely attributable to the abhorrence of a Buddhist to slaying oxen; the antiquity of this religion, therefore, sufficiently accounts for the equally ancient preference for vegetable diet amongst the followers of Fo. Against the use of pork, on the other hand, an equally strong prejudice exists amongst the Mohammedan section of the people; and the predominance of that faith under the descendants of Kublai Khan and the Mongol dynasty, which strictly prohibits the use of pork, discouraged the feeding of swine as an article for food or sale. It is to their religious prejudices, therefore, that the encouragement of vegetable diet, and the adoption of all those alternations and substitutes for animal food so remarkable in Chinese living, should with propriety be attributed. Mohammedanism, however, under the Tartar dynasty, has gradually declined; toleration has hastened its fall, accompanied, at the same time, by the legislative wisdom of not extending to its followers any especial protection or preference.

CHINESE BOATMAN ECONOMISING TIME AND LABOUR.

POO-KOU.

"Now he weighs time even to the utmost grain."

HENRY V.

ON the north bank of the Yang-tse-keang, and opposite to the canal that extends from that river to the walls of Nanking, may still be seen the mouldering battlements of Poo-kou-hien. These primitive defences were never of considerable height or strength, and their preservation is less to be ascribed to original solidity, than to the mildness of climate and conservative disposition of the native population. The *enceinte* of the deserted city is now grown over with shrubs and wild flowers; and such is Chinese veneration for ancient places—so great the superstition that protects all records of days long numbered—that not the slightest trespass is ever committed upon this solitary site. Nature has resumed her empire within the walls which the industry of man had raised for her exclusion. The forsaken pagoda that crowns the summit of a rocky eminence, rising rather rapidly above the river, consists of five storeys, resting on a substructure, that would appear, from the solid quality of the natural foundation, to have been altogether unnecessary. From its plain decorations, and very inferior style, it may probably have been dedicated to the winds, or the waves, rather than to Buddha, whose priests would not readily have abandoned a position so agreeably and felicitously placed for the visits of votaries. In several places of China, known to Europeans, temples of the winds have been found, without either priests or protectors, and resigned, like the forsaken pagoda of Poo-kou, to the mercy of their tutelar deities.

The proximity of this city to Nanking gives employment to the population of the district, and facility of water-conveyance is amongst the chief advantages which they enjoy. 'Tis true, labour is cheap where hands are numerous, and the Chinese are more lavish of manual workmanship than any other people that we are acquainted with; yet in some few instances they seem to practise an economy in time and trouble, totally at variance with their habitual extravagance of both. A market-gardener of Poo-kou, having loaded his small boat heavily with fruit and vegetables, erects a light bamboo mast, unfurls a sail of bamboo fibres, and, drawing together the bamboo cords that constitute his reefing-tackle, makes fast their common extremity to a pin beside him. Placing his pipe securely in his mouth, and his broad bamboo hat as firmly on his head, he proceeds upon his voyage. Should the wind be sufficient to fill his sail, then with one hand he tightens or relaxes his tackle, and with the other holds the helm. One oar is allowed to lie idle, but the other is worked advantageously, both for guidance and propulsion, with the foot. This illustration of customs forms a



Drawn by J. Gibson

Sketched on the spot by Capt. Stoddart, R.N

Engraved by J. Williams

Chinese Boatman economizing Time & Labour, - Poo-how

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Playing at Shuttlecock with the Foot

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striking contrast to another, which the same scenic representation exhibits. While the economist of labour is passing in his laden boat, fishermen are actively engaged with their trained diving-birds, procuring a supply for the market of Nanking. In this most tedious process, the sagacity of the cormorant is alone entitled to our admiration; the indefatigable patience that caused its development deserving little more than our compassion.

PLAYING AT SHUTTLECOCK WITH THE FEET.

"With dice, with cards, with hazards far unfit,
With shuttlecocks mis-seeming manly wit."

HUBBARD'S TALE.

NEAR to the afflux of the Tchang-ho with the Cha-ho, river of flood-gates, or imperial canal, is a splendid octagonal pagoda: it consists of nine storeys, adorned with projecting eaves, and it tapers with a remarkably gradual and graceful convergence. From its basement to the edge of the waters, the grounds slope gently, and this pleasant area being reserved for the recreation of the citizens of Lin-tsing-choo, generally presents a scene of mirth, although not always of morality. Here jugglers display their unrivalled dexterity in the arts of deception; tumblers, vaulters, and merry-andrews, exhibit feats in which the strength and ductility of the human body are conspicuously shown, and old pulcinello, the long-admired of civilised Europeans, asserts his claims to a pre-eminence. All this would be well and unobjectionable if the kingdom of mirth were not extended further, nor its powers of pleasing distorted by dishonest and vicious votaries of chance. Building, with a certainty but too secure, upon the evil propensities of our nature, quail and cricket-fighters, mora-players, and gamblers of every description known in this wide empire, here congregate, to exercise their demoralising callings, and accelerate the ruin of thousands who become the easy dupes of their villany.

Around the groups engaged with absorbing earnestness in games of chance, the more cautious, but not less interested, are seated, relieving their anxiety upon the pending bet by the pleasures of the chibouque. There are, however, other, and these rather numerous assemblages, more innocently occupied with either feats of activity or childish sports, which, though probably little suited to their multiplied years, are exercises of virtue in comparison with the grave occupations in which their fellows are engaged on the green-sward all around them. Kite-flying constitutes a favourite amusement, and few nations have ever succeeded, possibly none have ever aspired, to elevate these simple structures to such a height as the Chinese. Their delicate, light, yet durable paper, their pliant and fissile bamboo, invite experimentalists in this kind of aërostation, from the

peculiar applicability of the material to the manufacture. In this sport there is much emulation, and not boys only, but adults, put forth their best energies in flying kites to the greatest height, and in endeavouring to bring down that of their antagonist by dividing the strings.

Puerile taste is not confined, however, to this innocent amusement; the sport of shuttlecock, certainly a healthy recreation, is pursued with a degree of enthusiasm which it is seldom known to excite in the western world. There it is strictly limited to the youth of both sexes, and in some resigned to the gentler exclusively; but, in China, the most muscular men amongst the labouring classes seem to feel inexpressible delight in this unsophisticated game. No battledores are employed, nor are the hands generally of any service in the sport, save to balance the player's body during its rapid movements: the shuttlecock is struck with the soles of the feet, sometimes unprotected by any covering; at others, however, wooden shoes are permitted, and the noise which these cumbrous accompaniments contribute, is considered an accession to the mirth. Five, frequently six persons, form themselves into a circle, for the purpose of playing at this active game; and whether shoes be permitted, or hands occasionally allowed, to aid the feet in preventing the shuttlecock from coming to the ground, the least successful players fall out of the ring in turn, until the number is gradually reduced to one; this one is, of course, declared to be the winner of the stakes, or the pool, or the object played for, whatever it may happen to have been.

FESTIVAL OF THE DRAGON-BOAT,

ON THE FIFTH DAY OF THE FIFTH MOON.

"They gripe their oars, and ev'ry panting breast
Is raised by turns with hope, by turns with fear depress'd."

DRYDEN.

IT is not a little remarkable that the very form which the enemy of mankind is represented, in the sacred writings, as having assumed, to effect the fall of our first parents, should be held in the highest veneration by the Chinese. Such a devotion cannot arise from either revelation or reason, for its victims do not possess the one, and do not sufficiently exercise the other; yet, let not Christians be so uncharitable as to say, that the roaring lion, who goeth about seeking whom he may devour, still holds dominion over Chinamen. An old and learned author writes, "In China there is nothing so familiar as apparitions, inspirations, oracles, false prodigies, counterfeit miracles, whence follow storms, tempests, plagues, wars, and seditions, driving them to despair; terrors of mind, intolerable pains:" again,—"by promises, rewards, benefits, and fair means, he



Drawn by T. Allom. Engraved by R. Brandard.

Festival of the Dragon-Boat, 5th day of 5th. Moon.

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(Satan) creates such an opinion of his deity and greatness, that they dare not do otherwise than adore him; they dare not offend him." That the grossest idolatry and most slavish superstition predominate in China, is undeniable; the effect is obvious, although the cause may be somewhat latent.

The destinies of the empire are said to be under the tutelage of four supernatural animals—the stag, tortoise, phœnix, and dragon. The first presides over literature, and is visible at the birth of sages; the second over virtue, and appears at periods of wide-spread morality, such perhaps as the occasion of general peace, or when Janus closed the gates of his temple at Rome; the third controls divination; and the dragon represents authority. This last extraordinary monster is the national ensign of China; it is painted on their standards, attached to precepts, edicts, documents, books, and all imperial instruments or insignia. Besides his possession of authority, the dragon influences the seasons, and exerts a decided mastery over the heavenly bodies. Eclipses are ascribed, by the Chinese, to his ravenous propensity, which leads him occasionally to swallow the sun and moon, leaving the empire in total darkness. To appease his wrath, to divert his attention from these serious pursuits, the festival of the Dragon-Boat is instituted, and held on the fifth day of the fifth moon, which generally falls in June.

A boat of trifling width, but long enough to accommodate from forty to sixty paddles, is built for the occasion, having a figure-head representing the Chinese imperial emblem. As it cuts through the water with a rapidity which so great an impulse necessarily communicates, the shouts of spectators, sounds of wind-instruments, and rolling of drums, lend increased vigour to the boatmen, whose sacred vessel not unfrequently comes into collision with lesser bodies, over which it passes almost imperceptibly to all but the sufferers. A monster drum, with a well-stretched ox-hide for its head, placed amidships, is beaten heroically by three stout players; these strike simultaneously; whilst a professional clown, at their side, continues, with increasing activity, to make grimaces, rise on his toes, sink on his haunches, sneer, snarl, look up towards the sky, and wind his arms about, to the cadences of the great drum. On the little deck at the boat's head, two men are stationed, armed with long sharp-pointed halberts; and their peculiar duty is to shout, and brandish their weapons in the most menacing manner. The dragon, although fervently adored as being capable of good, is also servilely feared as the author of evil, and it is for this purpose that he is believed to conceal himself at certain periods in the little creeks, and under the shelving banks of the river. Although Mother Carey's chickens present a more serious apprehension of danger to the mariner than the hiding dragon, the Chinese sailor lives in constant fear of being overturned by the malice of the latter, who darts out suddenly from his ambush upon the unsuspecting victim. The inconsistency of superstition is strongly marked in this national festival; for, the very deity to whom they ascribe the possession of authority at all other times, in the month of June they undertake to put down, or frighten

away. Who could imagine any system of idolatry so infatuating as to prompt the inscription of "The flying dragon is in heaven," in letters of gold on the chief national emblem of a people, and the next moment to advise the pursuit of the same imaginary being amongst the laden boats that loiter in the Canton river?

RAREE-SHOW AT LIN-SIN-CHOO.

"Why is a handsome wife adored
By every coxcomb but her lord?—
From yonder *puppetman* inquire,
Who wisely hides his wood and wire."

SWIFT.

IT has been observed, that although the Chinese have stopped, and been contented with a limited degree of excellence, finish, or perfection in many admirable inventions, still mankind is indebted to them for the origin of those very discoveries which they themselves neglected, or wanted ability to improve. The mariner's compass, gunpowder, and the art of printing were most probably originated in China, although imitators now derive more advantage from these discoveries than the authors themselves; and it is from this ancient empire that the very amusements of the humbler classes, both on the European continent and in Great Britain, have obviously been derived. The *Ombres Chinoises* disclose their country sufficiently by their name; and in the automatic figures of the Chinese raree-showmen are recognised the originals of the Fantoccini of Italy, and the Punch and Judy of more western countries. The figures of the Italian puppet-show derive their motions from springs attached to their legs, arms, and heads, the mode in which the dancing puppets of the Chinese are also worked, so that the identity of these two species of exhibitions is complete. Between the English showman and his Eastern prototype, the resemblance is, if possible, more exact; and the words in which a Chinese author has described the operation would apply equally well to the performances at any English country fair. "The Chinese showman produces a succession of pictures to the perspective glass by means of small strings, and relates a story and description of each subject as he presents it." This account applies to the old-fashioned exhibition of the camera-obscura, which was to be seen, at one period, at all the public crossings in the streets of London.

It has been shown that the Fantoccini and camera-obscuras are of Chinese origin; it remains still to be proved that it is to the same ingenious people England owes the popular exhibition of Punch, although it has received considerable alteration in its passage to us through Italy and Central Europe. The Chinese Punch is performed by a person mounted on a stool, and concealed, *as*



Kate Thomas at Tien tsin china

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far as the ankle, with blue drapery. On his head rests a box or stage, such as Punchinello is generally performed in, and the figures are put in motion by the insertion of the manager's fingers into their arms. This is the principle, the practice being somewhat altered, on which the celebrated Punch and Judy Show is now conducted.

Both in England and in China, music forms a necessary part of the entertainment: nor is it a matter unattended with difficulty to decide which country, on this ground, is entitled to pre-eminence. Mr. Allom's musician at Lin-sin-choo seems to be very fully occupied, and resolutely bent upon diverting the attention of the spectators from those movements of the mechanism, or from that sleight-of-hand which might detract from the general effect of the exhibition. To his left foot a cymbal is attached, which he strikes against its fellow fixed securely on the ground; with his right foot he plays upon a drum or tambour, while both hands are employed in the management of a *hwang-teih*, or flute, occasionally exchanged for the *heang-teih*, or clarionet, that is suspended at his side. This immense "unkeyed instrument" is simply a bamboo cane, having a mouth-hole at some distance from the end, a second aperture, covered with the inner rind or film of a species of reed, two inches lower down, besides ten ventages, six of which are effective and equi-distant. The tone of the bamboo flute is both sweet and powerful, and the harmony of the musician's little band, in general, agreeable. In this instance, however, the performer has not exceeded in dexterity some of our own itinerant musicians. There was an attendant upon an automaton collection, exhibited at Brecon in South Wales, in the year 1842, who played an air on the pandean pipes, and accompanied it by the clashing of cymbals, attached to his knees, by the beating of a large drum with a stick fastened by a strap above one knee, while from the same leg a tightened cord extended to the upright handle of a crescent and bells, firmly fixed in the floor of the stage; his hands were engaged with a large tambourine, and a triangle suspended from one arm was touched by a plectrum made fast to the other. The author of a satirical poem called "The Familiar Epistles," thus ridicules the powers of a gentleman who led the band of one of our theatrical orchestras—

> "Cooke plays *eight* instruments together,
> Or croaking frogs foretel bad weather."

The Cambrian musician directed *six* instruments, to the obvious delight of his auditors; and, under happier circumstances, it is not improbable he might have employed a larger number, without materially deteriorating the quality of his music.

The spectators and auditors at the raree-show in Lin-sin-choo belong to the industrious and humbler classes, to whom the rice-seller presents himself, and amongst whom not only do the mother and child very naturally make their appearance, but the less interesting character of the smoking lounger, who declines all further labour until necessity shall compel him to accept it.

Puppet-shows, the probable original of the regular drama, are here not the peculiar entertainment of the lower or uneducated classes; on the contrary, they are patronised by the imperial household, and are included in the court amusements. An English traveller says—"We were also entertained with a Chinese puppet-show, which differs but little from an English one. There are a distressed princess confined in a castle, and a knight-errant, who, after fighting wild beasts and dragons, sets her at liberty and marries her; wedding-feasts, jousts, and tournaments. Besides these, there was also a comic drama, in which some personages not unlike Punch and Judy, Bandemeer, and Scaramouch, performed capital parts. This puppet-show, we were told, properly belonged to the ladies' apartments, but was sent out as a particular compliment to entertain us." This fact is neither surprising nor peculiar; for it is but little more than a century ago since puppet-shows were so much in fashion in London, that the public journals complained of the celebrated singer Nocolini, and the opera, being almost deserted for "*Punch and his Wife.*"—It would appear sufficiently evident, since the antiquity of China and of its institutions is indisputable, that it must have the honour, such as it is, of being the native country of such childish amusements as the Fantoccini of Italy and the Punch of England.

PUNISHMENT OF THE TCHA, OR CANGUE,

TING-HAI.

"'Tis not restraint or liberty
That makes men prisoners, or free;
But perturbations that possess
The mind, or equanimities."

BUTLER.

THE question of apportioning punishments to crimes, has occupied the reflections of our wisest legislators; and many eminent writers on jurisprudence have treated the subject with learning and mercy. Still, civilised governments have not arrived at a fixed conclusion as to the abolition of capital punishments, or the limit where secondary should begin. The present state of British criminal law in this respect is still somewhat anomalous; and not infrequently, the most heinous offences against the public credit, the grossest examples of peculation, crimes which only a few years since would have been visited with the ultimate vengeance of offended justice, receive a punishment altogether inadequate to the crime committed. It is plain, therefore, that the question of secondary punishments in England requires further consideration; and, if our statesmen were to procure a transcript and a translation of the Chinese criminal code, they would find many punishments, not belonging to the class of tortures, but of



From a sketch on the spot by Wenner Vanham, Esq

Engraved by S Paterson

Punishment of the Cha or Canque Tsing hai.



Punishment of the Bamboo.



Chinese Punishment of the Rack.

exposures, more likely to operate upon educated minds, than those at present meted out to offenders.

The stocks for plebeians, the pillory for patricians, were secondary chastisements long in use, and abuse, in England ; but laid aside precisely at the moment when they became most efficient ; that was, when wider-spread education gave such a controlling power to the law of opinion, that few who were ever deemed worthy of public confidence would not have preferred death to the shivering shame of the pillory.

Experience, not of centuries only, but of *millennia*, has taught the Chinese law-makers the value of variety in punishments—how to suit correction to the different degrees of guilt, and how palpable was the error of the Stoics ; for, those

> "Who hold all crimes alike, are deep distrest
> When we appeal to Truth's immortal test.
> Sense, custom, social good, from whence arise
> All forms of right and wrong, the fact denies."

In one of our most effective illustrations, Mr. Allom has represented the punishment of the pantze, or bastinado, which of course admits of being regulated by the degree of criminality in the culprit.

For offences of a somewhat grave description, the Tcha, or Cangue, is one of the most frequent and distressing. Its severity, however, is referrible rather to mental agony than bodily suffering, and in this property consists its virtue. The instrument itself is a heavy wooden frame-work, formed of two sections, fastened at one end by a hinge, and at the other by a lock or screw. The neck of the culprit passes through a hole in the centre, and his hands through smaller apertures on each side. Sometimes he is indulged with the freedom of one hand, which he employs in relieving the weight of the cangue from his galled shoulders.

Over the screw which secures the sections enclosing the offender's neck, a paper is generally pasted, to which is affixed the seal or chop of the committing mandarin ; and over another part of the log, a placard setting forth the crime which is visited by this degradation.

The weight of these moveable pillories is from sixty to two hundred pounds avoirdupois, and the time of endurance is proportioned, according to the judgment of the magistrate, to the magnitude of the offence. A criminal has been known to endure a heavy cangue for half a year, passing his night in the dungeons of Ting-hai, and, when day appeared, led by a chain to the most frequented of the city gates. The keeper, armed with a thick bamboo, or large thong-whip, conducts him to some position where he may recline against a wall, and ease his shoulders of their ponderous load. If both the culprit's hands be confined, he cannot raise food or drink to his mouth, in which case the attendant feeds him with the wretched gaol allowance ; or some compassionate occupants of the adjoining houses, near to which he may be placed for the

day, supply him with refreshments. The many aggravations of this collar of infamy are increased by the ridicule to which the wearer is exposed from all the idle urchins that crowd the streets, by his inability to feed himself, and by the total dependence in which he is placed upon the compassion and benevolence of those whom possibly he may formerly have wronged.

But the offended majesty of Chinese law does not become appeased on all occasions by the imposition of the cangue; sometimes the mandarins think proper to inflict a number of blows with the bamboo on the liberated wearer; sometimes banishment from the district is added; and, should the offence be deemed unpardonable, though still not deserving of capital punishment, perpetual exile from the empire is pronounced.

The cruelty of the Chinese in their modes of punishment has been but little known until lately.

A MANDARIN PAYING A VISIT OF CEREMONY.

"Ceremony
Was but devised at first to set a gloss
On faint deeds, hollow welcomes,
Recanting goodness, sorry ere 'tis shown,
But where there is true friendship, there needs none."

SHAKSPEARE.

In most Eastern countries, palanquins, sedans, and litters, are the principal vehicles in which the wealthy and eminent are conveyed, either on private business or public occasions. Horses are seldom used for draught, and wheel-carriages rarely adopted where convenient roads have not been constructed, nor a love of travelling yet excited amongst the people.

The mandarins of China adopt the palanquin form of vehicle, and the circumstances accompanying their visits of ceremony, although they include many that are common to the aristocracy of Great Britain, are nevertheless extraordinary and characteristic. The chair is generally open, but furnished with curtains and tassels of silk; and a silken net-work, often interlaced with silver thread, covers the convex roof, which is surmounted by a ball or a button. The extremities of two long bamboo poles, which pass through staples in the sides of the sedan, are connected by cords, through the bend or curve of which a short piece of bamboo is passed, the ends resting on the shoulders of the chairmen, thus dividing the whole weight equally between the four carriers. For the sake both of speed and splendour, four others are always ready to succeed to the labour, when the first four shall exhibit the least symptoms of fatigue. It would appear that the number of chairmen is limited, either by the law of the land, or by that of opinion; for the privilege of being conveyed by eight rational animals, is conceded universally to his imperial majesty alone.



A Mandarin paying a visit of Ceremony.

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Engraved by Aug.s Fox

Chinese Sacrifice to the Harvest Moon.

Painted by Lang Shih-ning (Giuseppe Castiglione) in the Chang-ch'un-yüan (Garden of Perpetual Spring).

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This selfsame respect for etiquette, in England, leaves to royalty alone the distinction of being drawn by eight horses on all occasions of public ceremony, while six are deemed sufficient for the highest members of the peerage.

Before the sedan-chair a crowd of servants advance, some beating gongs, others extolling in loud tones the virtues of their master, and calling upon the worthless rabble to make way for the approaching *cortége:* besides whom a number of umbrella-carriers and chain-bearers, distinguished by caps of wire with a feather in the top, often attend such processions, to terrify the ignorant and enslaved spectators, who are peremptorily desired to stand and stare; and, lastly, as no public ceremony of joy or sorrow in China is complete without the introduction of the bamboo, a posse of fellows, in the pay of the great man, also attend his progress, armed with strong pieces of the national cane, to belabour any unhappy obstructors who endeavour to obtain a peep at the petty tyrant as he passes. The *cortége* having arrived at its destination, the gate of some mandarin who is to be honoured by a visit, the conductor advances, and, presenting a long jointed tablet, coloured red, and illuminated richly—unless the family are in mourning, when the tablet is white and the letters blue—displaying the rank and title of his master, he mentions the purport of his coming. This placard, like the rent-roll of our country squires, obtains a degree of respect exactly proportioned to its contents. Should the title be eminent, the host comes to the gate, and even outside, to receive his visitor; should it be otherwise, more reserve, or less enthusiasm, is shown accordingly. This distinction cannot be said to be peculiar to China; it has been observed to prevail very generally, and very long, in countries that lay claim to a much higher degree of civilisation.

The mode of recognition amongst acquaintances is extremely courteous; joining their clenched hands—a plan which is often preferable to the application of the open palm—they raise them afterwards to the forehead, at the same time addressing the customary inquiry after the health of each other; and, amongst those who are considered the most refined and most perfect masters of politeness, genuflexions are not uncommon. Upon the termination of the visit, and return of the visitor to his sedan, the same ceremonies are repeated, some of them of course in an inverted order.

SACRIFICE TO THE HARVEST MOON.

"The harvest treasures all
Now gathered in, beyond the reach of storms,
Secure the swain; the circling fence shut up;
And insolent winter's utmost rage defied."

THOMSON.

EVERY pretext that can be advanced to palliate idolatry, is in the possession of a Chinaman. He propitiates evil spirits by land and sea—he deifies innumer-

able natural objects, and constructs divinities for his adoration by the assistance of art. Sacrifices and oblations continue to be offered, as if the one great atonement had neither occurred, nor been promulgated; and the earliest practices of ignorance are observed with a tenacity worthy of the world some two thousand years ago.

Such sacrifices are divided into three classes—great (ta), medium (choong), and lesser (seaou). Amongst the second kind are those made upon the gathering-in of harvest, which are accompanied by the genial quality of gratitude—a gratitude, however, which the display of an all-powerful Providence, in the production of an abundant harvest, can scarcely fail to obtain from man in every state of his existence, from his entire conviction of the vanity of all human efforts, unaided by the benevolence of his Creator.

When the day of the full harvest moon arrives, Chinamen, wherever they may be, or however engaged, with a sort of Mussulman scrupulousness, make their oblations to the gods of grain and of land. In every city, usually where the highways meet, this offering to the Chinese Ceres is made. Generally a rude stone is set up for a harvest god, before which incense is burned; and logs of wood hewn into imperfect resemblances of the "human form divine," are placed around, to represent rustic deities, local genii, tutelar gods of agriculture, horticulture, and rural occupations; these unsightly effigies being, in some instances, most audaciously imposed upon spectators as appropriate representations of the sun, moon, clouds, winds, rain, and thunder.

Even those who happen to be at sea, or navigating the great rivers of the empire, when the day of the full harvest moon arrives, are under an obligation to sacrifice to the gods or goddesses of plenty, whom they especially adore. For this purpose the favourite images are brought upon deck, and suspended over three cups of tea and two bundles of sandal-wood, the captain and his crew kneeling before them, and performing the ko-tow repeatedly. The ceremony having proceeded so far, the captain rises, takes up a lighted torch, and, walking three times round the bow of his vessel, exorcises all evil spirits in the name of his guardian idol. The contents of the cups are now given as a libation to the marine deities, the wooden gods are laid on a funeral pile made of paper, and totally consumed, after which the pageant is closed with a discharge of fireworks and a violent thumping of gongs.

Amongst the Greeks there were Thesmophoria; amongst the Romans, Cerealia, sacrifices, or rather festivals, in honour of the deities that presided over agriculture. The Chinese observe mysteries having a general resemblance to those of the ancient kingdoms of Europe, and in motive and principle precisely identical. When the harvest is completely ended, or rather when the harvest moon is at the full, forgetting

> "That, with to-morrow's sun, their annual toil
> Begins again the never-ceasing round"—

the Chinaman holds his agricultural festival, unimpeded in his religious duties

by the claims of those that are temporal; the labours of the barn, performed by the swingel—the operation of winnowing, in which a bamboo sieve and spacious cotton sheet are the only implements—and the preparation of the fields for another crop of rice, all "go bravely on," while the family, in the attitude of prayer and thankfulness, are engaged before the altar of their rural gods. In the vicinity of the farm-buildings, but always in an open position, a portico is constructed, in a style of peculiar neatness, for the reception of the image selected by the patriarch of the family. A table in front of the niche in which the rude figure is set up, serves as an altar, on which flowers, and pastiles, and tapers, are ranged, with cups of rice or tea. Here, before this most contemptible mockery of intelligence and power, the mother of the family presents herself, holding in her apron such produce and grain as she deems most suitable for a first-fruits offering. Behind and beside her, on a mat spread out before the rustic temple, her husband and children attend, and second her entreaties that the offering may be accepted, by prostrations, genuflexions, and silent prayers. This surely is a scene of gratitude and affection; it implies the presence of the finest feelings, it is exemplary in its observance, and the actors betray the influence of no motive that is susceptible of an anti-moral tendency. Is it not therefore encouraging to those whose Christian duties demand the diligent exercise of their abilities in expelling the long night of idolatry from China, by directing the rays of Christianity to shine upon the land, to perceive, that there, too, are hearts that can be moved by a sense of obligation—souls capable of appreciating the benefits conferred upon them by an unknown God—minds prepared by custom, habit, practice of long continuance, to receive a just account of the relation that exists between the Creator and the creature, and to acknowledge the eternal obligation under which the merits of a Redeemer have placed the whole human race, from the beginning of the world till time shall be no more?

The accompanying view, which represents a rice-farm a few li from Yang-tcheou, is remarkably characteristic, conveying a most full and perfect representation of the national habits and local scenery. A town of the third class, with its pagoda towering over it, fills the remote distance; the rice-grounds, in preparation for a second crop, occupy the middle; while the harvest sacrifice, and reduction of the crop just saved to a marketable state, take up the whole foreground of this epitome of utilitarianism.

In this little scene, that cannot be viewed without an affecting interest—without increasing, or rather creating, a respect for the character of the rural population of this vast empire, the appropriations of the national tree, the bamboo, are more than ordinarily conspicuous. The shed, and gates, and fence of the threshing-stall are of split stems; the sieve used by the winnower, the large mat on which the family are kneeling before the altar, the hat worn by the patriarch, the table under the portico, and the whole of the temple itself, are composed of the stems, or the canes, or the fibres of this invaluable vegetable production.

KITE-FLYING AT HAE-KWAN.

PUERILITY characterises all the sports and festivals of the Chinese; cricket and quail-fighting, shuttlecock-playing, the game of mora, or odd and even, prevail in every province of the empire; and to these very ancient, but most childish indulgences, is to be added the favourite amusement of kite-flying. Bamboo cane is peculiarly suitable, from its levity and flexibility, as the leader and cross-piece of a kite; and there is a species of paper, made from the floss or refuse of silk, that is both tough and light, which is particularly serviceable in covering a skeleton made of cane and cord. Dexterous in every manipulatory art, the Chinaman has of course attained to excellence in the construction of kites, and he proceeds to decorate them with the most fanciful ornaments, as well as to shape them into forms borrowed from those of the animal kingdom. Eagles, owls, and the whole feathered tribe, furnish originals for imitation in the structure of a kite; and when raised on high with outspread wings, and painted feathers, and eyes of transparent glass, they represent their prototype with the most ludicrous fidelity. It is an established custom to devote the ninth day of the ninth moon as the special festival of this amusement; and on this joyous occasion children and aged men unite in the exhilarating pleasures of a whole holiday's kite-flying, on the most elevated place in the suburbs of each town. The panoramic view from the "hill of beauty," that hangs over the rich valley of Hae-kwan, cannot fail to increase the pleasurable feelings that attend the sport; and the townspeople show themselves fully sensible of the charms of the game, by the fulness of their attendance at these ancient festivities. When the appetite for mirth and fun, as well as the hours of the day itself, are nearly exhausted, the performers endeavour to bring their kites into collision, or rather try to break each other's strings by crossing. Should they not succeed in this attempt, as children tired of toys, they give the sportive effigies to the wind, to be borne whither their destinies may lead them. One of the chief improvements in this manufacture, which the Chinese arrogate to themselves, is the introduction of numerous cords strained across apertures in the paper. The resistance of the air acting on these little bars, as the wind on the strings of an Œolian harp, produces a continued humming noise; and when many kites are flown in company, the combined tones are both loud and agreeable.

It was by means of a kite that Benjamin Franklin established the identity of lightning and electricity; and by repeated experiments with the same toy, De Romas was enabled to construct an electrometer. In later years the kite has been enlisted by Captain Dansy, in the legion of inventions for forming a communication between a stranded ship and the neighbouring shore, whenever all ordinary means shall have proved abortive. The Chinese, however, obtain no other benefit from the kite than mere amusement—any more than they have



Engraved by A. Willmore

Kite-flying at Hiâ-kwan, on the Ninth Day of Ninth Moon.

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Drawn by T. Allom.

Engraved by T. A. Prior.

Chinese Cat Merchants.

London, Published by the Proprietors, 1845.

Engraved for the Pictorial Times.

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derived from their inventions of the magnetic needle and of printing, those advantages which other nations have found them to confer.

CAT MERCHANTS AND TEA DEALERS AT TONG-CHOW.

"What, eat poor pussy! Eat my pet,
So soft and gentle, sleek and warm?
Go, gorge truss'd mice; I'll not regret:
Tastes differ; and—the breed may swarm.
'Cat' may eat rarely in a stew or pie:
Let mine purr pleasure,—I've no wish to try."

C. J. C.

A SUFFICIENT supply of wholesome food seems to be the influencing power, the spring of action, the end of industry, in every part of our globe; and the difference in the degrees of avidity with which mankind pursue it, is regulated by the degree of civilisation and intelligence which has been attained. It does not follow that the acquisition of food is an object of less anxious attention in the educated countries of Europe, because the coarser appetites of our nature are there subdued, and intellectual pursuits and refinements exalted. Such nations have the same natural wants as their Eastern fellow-creatures; but the very refinement which conceals them is also an auxiliary to the acquisition of a regular and satisfying supply. In China the voracity of the people obtrudes itself continually; every object of industry or occupation seems to have such a tendency to the appeasing of appetite, that it becomes rather a disgusting contemplation. The rich and elevated are decided epicures; the middle and lower classes as decided sensualists. The tastes of the one are scarcely limited by the extent of their revenues; the voracity of the other unrestricted by the most nauseous species of food. Being the most omnivorous people in the world, there is not an animal or plant that can be procured by art and industry, and eaten without risk of life, that is not pressed into the service by these gastronomers: the flesh of wild horses is highly prized; the larvæ of the sphinx-moth, bears' paws, and the feet of other animals brought from Tartary, Cambodia, and Siam, are deemed delicious; and edible birds-nests are esteemed at the banquets of the mandarins, for which they are occasionally made into a soup. In the market of Tong-chow, to which the stewards of the noble families of Peking repair to purchase viands for their lords, "it is a good diversion to see the butchers, when they are carrying dogs' flesh to any place, or when they are leading five or six dogs to the slaughter-house: for, all the dogs in the street, drawn together by the cries of those going to be killed, or the smell of those already dead, fall upon the butchers, who are obliged to go always armed with a long staff, or great whip, to defend themselves from attack, as also to keep their doors close shut, that they may exercise their trade in safety." The sales-

men enter the market-place, or step from their junks upon shore, having baskets suspended at the extremities of a carrying-pole, in which are contained dogs, cats, rats, or birds, either tame or wild, generally alive—sea-slugs, and grubs found in the sugar-cane. The species of dog most in request is a small spaniel: the poor animals appear particularly dejected in their imprisonment, not even looking up in the hope of freedom; whilst the cats, on the contrary, maintain an incessant squalling, and seem never to despair of escaping from a fate which, however, must prove inevitable. To a foreigner, Christian or Turk, the sight is sufficiently trying, both regarding the dog as amongst the most faithful of inferior animals, and the cat as one of the most useful. In the ancient Chinese writings, cats are spoken of as a delicacy at table; but the species alluded to was found wild in Tartary, and brought thence into China, where they were regularly fed for the markets of the principal cities. As far as appearance is concerned, rats, when butchered (for they are not brought to market alive), are by no means disgusting. They are neatly prepared, slit down the breast, and hung in rows from the carrying-poles by skewers passed through their distended hind-legs.

In the immediate vicinity of the wharfs, or horses' heads (the accustomed name for landing-places or jetties amongst the Chinese), at Tong-chow, are stalls where refreshments are sold to the boatmen and loungers; tea, however, is the universal beverage; and the vender, standing beneath a canopy of sail-cloth, made of the fibre of the bamboo, and supported by bamboo canes, invites all passers-by to taste the favourite refreshment. Cups, much inferior in capacity to those in general use amongst us, are laid with regularity along a marble counter, at the end of which stand a stove and boiler, where the tea is prepared and kept warm. The scene around presents an extraordinary instance of the universal application of the bamboo. Besides the tarpaulin supporters, table-frame, and trellis-work of the tea-vender's shop, the conical baskets in which the cats are brought to market, the pole from which they are suspended, the broad-leafed hat of the cat merchant, the walking-stick of the buyer, the masts, sails, ropes of the trading junks which lie close to the shore, as well as the frame-work and sail-cloths that sustain and form an awning, are all obtained or manufactured from this invaluable cane.

Tastes less fastidious would probably not repudiate the wild birds, eagles, storks, hawks, and owls, which are amongst the rarities arrayed by poulterers; although they are excluded from all European markets, with perhaps little reflection upon the grounds of that exclusion. But the popular fowl in China is the duck, in the rearing of which Chinese perseverance and animal instinct are conspicuous. In every province, the peasantry are familiar with the mode of hatching eggs by heat, either in an oven or a manure-heap. When the ducklings are able to be removed, they are put into boats, and carried away to the nearest mud-bank or heap where shell-fish feed. Arrived at the scene of action, the conductor strikes on a gong, or blows a whistle, upon which signal



Punishment of the Bastinado

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his flock instantly paddle away to the feeding-ground, and commence a search for everything digestible. On the repetition of the signal, they paddle back again to their respective conveyances unerringly, although one hundred boats, and so many flocks, might be on the feeding-ground at the same time. As the flock approaches, the conductor places a broad plank against the boat's side for the young waddlers to ascend; and the scene that takes place when the crowd reaches the plank is both interesting and ludicrous. It forms part of the conductor's duty to chastise the loiterers, but reward the most docile and active; this he does by giving the foremost of those that return some paddy, but the last a few taps of a bamboo: when, therefore, they reach the inclined plane, the efforts of all are redoubled, and the older and stronger actually waddle over the backs of the juniors in the boat, influenced evidently by a sense of rewards and punishments. This mode of feeding, however, is little calculated to produce fat or tender food; and when the ducks are dried, they present the appearance of skin strained over an anatomical preparation of that aquatic bird. "A man hawking about the streets of a town," says Mr. Lay, "with a bundle of dried ducks at his back, might be taken as a characteristic of the Chinese nation. The blood of the domestic fowl is spilled upon the ground, but that of the duck is preserved in a small vessel, that it may be moulded into a cake by the process of coagulation; it is then put into water, to displace a portion of the colour, and to enhance its good qualities. We see, then, that the Chinese are discriminating, even in the use of that inhibited article, blood: 'For blood, with the flesh thereof, which is the life thereof, ye shall not eat.'"

PUNISHMENT OF THE BASTINADO.

"Art thou a man?—So is the wretch that lies,
Trampled, and rack'd, and bleeding at thy feet.
Art thou a man?—Regard thy destinies;
Nor worse than hound thine erring brother treat.
The spaniel howls and fawns while you chastise;
But *hate* swells vice, when man like dog is beat."

C. J C.

DESTITUTE of the knowledge of Christian ethics—unacquainted with the science of political economy, as understood and practised in the civilised kingdoms of the western world, the Chinese are, nevertheless, the most tractable subjects in the universe. This end has been obtained, and preserved through thousands of years, by the peculiar character of the Chinese despotism. This principle of ruling—this basis of national subordination, political, military, and civil, is "the patriarchal theory of government." In a family, during the infantile state, dependence and inferiority are conceded; and the parent, having obtained

the silent recognition of his rule, enforces it in the more advanced stages of life; nor is the child ever supposed to be released from the bonds and obligations of filial duty and affection. To this system of parental authority the imperial government of China is analogical. The emperor is father of his people, as a parent is of his children. When he chastises them for neglect or delinquency, they are taught to believe that he acts with reluctance, and that the correction which he inflicts is for their personal benefit. His mandarins, being delegates of his power, are received with the same sentiment of filial devotion; and it is this morbid morality that saves these self-sufficient functionaries from the retaliation which their tyranny so frequently deserves. Pursuing the analogy—as parents punish, and even kill, their offspring and their slaves for disobedience, theft, or petty treason, so may the *Pater Patriæ*, or his representatives, act under similar circumstances. And, although capital punishment is rarely inflicted, and no monarch that we read of exercises the prerogative of mercy more meritoriously than the Celestial Emperor, yet the influence of its terror, aided by the whip and the bamboo, succeeds in preserving the most extraordinary and admirable tranquillity, and in the most densely peopled country in the world.

The Pan-tze, or Bastinado, is the punishment most frequently inflicted in every part of China, and for almost every species of offence, the number of blows being regulated by the magnitude of the guilt. The culprit is usually brought to some public place outside the city walls, and, in presence of a mandarin and a guard of soldiers, beaten by slaves kept for the purpose. If the crime be serious, and a proportionate punishment to be inflicted, the criminal is held down by one or more slaves, while the chief actor, furnished with a half-bamboo, six feet in length and about two inches broad, strikes him on the back part of the thighs. Upon the termination of this degrading ceremony, the offender, impressed with the habitual feeling that he has been flogged like a schoolboy for his future benefit, falls prostrate before the attending mandarin, and returns thanks for his parental vigilance and anxiety.

The missionaries who visited the Celestial Empire in the early part of last century, seemed disposed to view the bastinado as a mere gentle correction, arising solely from kindness in the inflictor; and they thought also that the peasant had no grounds of remonstrance against its humiliating character, since the prime minister and the princes of the empire were also subjected to its wholesome discipline. But it would be vain, nugatory, and degrading, in this land of freedom and personal independence, to attempt any defence of so gross and debasing an act of despotism. It is a matter of doubt whether the prince who imposes, or the people who submit to this humiliating treatment, be the more despicable in the opinion of a Christian community.

The Pan-tze is rendered almost fashionable by the example of the court, and the universality of its application. "Each officer of state, from the ninth degree upwards to the fourth, can at any time administer a gentle correction to his



A Chinese Barber.

THE ... ENGRAVING AND PUBLISHING COMPANY, LIMITED.





Drawn by J. Wade.

Engraved by Jas. Fox.

An Itinerant Barber.

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inferior; and the emperor orders the bamboo to his ministers, and to the other four classes, whenever he may think it necessary for the good of their morals." The Emperor Kien-Long ordered two of his sons to be bambooed long after they had reached the age of maturity, and one of these princes afterwards succeeded him on the throne.

It is some satisfaction to the poor, that the rich are also included under the same criminal code; but, as the administration of the Pan-tze is often entrusted to men of cruel dispositions, the highest injustice constantly disfigures the whole executive system. A Chinaman generally submits with patience to his fate, but a Tartar never gives thanks to the mandarin, recollecting that his nation subdued the Chinese, and concluding therefore that they have no right to flog him. The paternal origin and nature of the bastinado are still more distinctly shown during the ceremony, the sufferer having the privilege of exemption from every fifth blow, if he demand it as the emperor's *coup-de-grace;* but what he gains by diminished numbers, he most probably loses by increased severity.

This degrading secondary punishment is evidently amongst the most ancient institutions of China.

AN ITINERANT BARBER.

"I' the long queue and tonsure bald we trace
The Tartar triumph—the Chinese disgrace."

CONQUEST OF CATHAY.

THE ancient Chinese wore the hair long—a practice the aborigines of most countries are observed to follow—and only discontinued it upon compulsion. While they were permitted by their Tartar conquerors to retain their religion and laws, they were obliged, as a badge of servitude, to shave the head, with the exception of a single tuft upon the crown, that renders baldness visible. Time has softened the sentiments of sorrow that accompanied this humiliating mandate, and the adoption of the custom by all classes in the empire has at length obliterated the painful recollection of its origin. And now, the universality of the habit has created a necessity for a very numerous corps of barbers, who are all itinerant, and placed under very strict surveillance, a severe penalty being attached to practising the art without a regular licence from the magistrates.

Not only the head, but the whole of the face is to be passed under the razor, so that no Chinaman can perform this indispensable ceremony for himself—hence an additional necessity for an enlarged number of professional operators. In Canton alone, upwards of 7,000 barbers are constantly perambulating the

public streets, indicating their *locus* and their leisure by twanging a pair of long iron tweezers. Across the barber's shoulders lies a long bamboo lath, from one extremity of which is suspended a small chest of drawers, containing razors, brushes, and shampooing instruments, made of white copper. This piece of furniture serves as a seat for customers, and its counterpoise, which is hung from the other end of the shoulder-lath, consists of a water-vessel, basin, and charcoal-furnace, enclosed in a case. No beards being allowed to grow, no moustache permitted to remain before the age of forty, nor a single hair suffered to wander over any part of the face, the attendance of a barber is lastingly requisite, and considerable dexterity indispensable; and the adroitness which they display in shaving the head, eradicating straggling hairs, and giving a clean and spruce *ensemble*, is almost an object of curiosity. A Chinese razor is clumsy in appearance, but convenient in operation, and whenever the edge fails, it is restored by friction on an iron plate.

But shaving is a less scientific part of a barber's vocation than shampooing, a custom practised in many Eastern countries; and the instruments provided for this extraordinary mode of quickening the circulation of the blood, are not only numerous but delicately formed. The candidate being seated on a large chair, the operator beats rapidly with both hands upon all parts of his body. The arms and legs are next stretched, and with sudden jerks that give the idea of dislocation. Sometimes the patient is pulled by one arm, his head being pushed in the opposite direction, the finger-joints cracked, and the quick beating repeated, the operator at intervals filliping with his fingers. Instruments are now employed; the application of a brush, resembling the globular flower of the acacia, succeeds to that of the ear-spoon, a thin slip of horn; and lastly come the tweezers and the syringe. Nor does the extreme delicacy of the eye save it from the invasion of these professors of luxury. Several small instruments are applied to this tender organ, without injury, probably with advantage. The eye-pencil consists of a pellet of coral attached to a slip of horn; this is thrust under the eyelids, and turned about with rapidity, producing, of course, a copious flood of tears. Shampooing, the ceremony of which lasts half-an-hour, and for which a penny is the usual compensation, is closed by paring the nails of both toes and fingers. The Tartar proclamation prohibiting the wearing of long hair, is never extended to the house of mourning; and when a family is visited by the King of Terrors, their feelings are so far respected, that they may violate this despotic edict, and allow their locks to grow.



Drawn by T Allom

Engraved by S Bradshaw

Chinese Marriage Procession.

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A MARRIAGE PROCESSION

AT THE BLUE-CLOUD CREEK.

"So softly shines the beauteous bride
By love and conscious virtue led,
O'er her new mansion to preside,
And placid joys around her head."

THAT peculiar reserve of the sexes towards each other, common to most Eastern countries, prevails with as much strictness in China in the present century as it did in the earliest period of recorded history. When the ages of seventeen and fourteen have been respectively reached by the intended parties to a marriage contract, the father of the suitor originates the matrimonial project, and makes overtures for a union on grounds purely commercial. Addicted to fatalism like all his countrymen, the lover concludes that the stars should be consulted, and a "go-between" employed for the purpose of so doing, in his contemplated marriage. And this ceremony is religiously observed, and match-makers are so engaged professionally. To them belongs the duty of carrying those fond and secret communications, which young hearts burn to interchange; and it is their peculiar province to have the omens consulted—the flight of birds observed—the sticks of fate thrown—and the stars appealed to. It is to this latter mode of ascertaining the sincere foundation of a mutual affection, that Chaucer alludes, when he makes one of his most interesting heroines say—

"I followed aye my inclination
By virtue of my constellation."

When the stars are propitious, the astrologer is remunerated, and the match-maker is not neglected, especially when she appears at the residence of the young lady, to announce the agreeable tidings, and demand a written promise of marriage from her parents. Upon the signing of the contract, rich gifts are presented by the bridegroom, consisting of gold, silver, silk, sheep, wine and fruits, according to the wealth of the parties. From this moment the lovers may be considered as united; the youth now puts on a scarlet scarf, a joyous emblem, after which his father places formally on his head, first a bonnet of cloth, next a cap of leather, and lastly a mandarin's or nobleman's chaplet. The lady also changes her costume; she braids her hair as matrons do, fastening it with a pin presented by her lover: her companions now shave her face, and perform other friendly offices for her; after which they sit and weep with her until the day she bids farewell to her parental home.

On the day appointed by the astrologer, a procession, consisting of a variety of objects, and a vast multitude of performers, hired for the occasion, attends at the residence of the bride, to conduct her home with every demonstration of joy

and congratulation: articles of household furniture, chairs of various forms, but all with straight backs, cushions, garments, lanterns, pavilions, and other valuables, are borne by the procession-men. These articles are supposed to be presents from the bridegroom to his bride; but being now a customary display, the whole may be hired from tradesmen whose chief business is to furnish forth all such pageants. Tall frames, resembling the laundress's horse, are borne aloft, from which depend sumptuous female dresses: these are followed by carved chests for containing them, then tables, stands for ornaments, jams and preserves, spirits and wine, fowl in cages, and hogs in penfolds. Geese, from their travelling in flocks together at a particular season, guided by instinct, have long been considered in China as an emblem of fidelity and conjugal attachment. Effigies of these animals, therefore, generally made of wood or tin, form a principal symbol in the procession. Noise being requisite to all entertainments, vociferation is not only tolerated, but invited; but while the banner-men, carrying flags inscribed with mottoes, and decorated with the image of the four-footed dragon, exercise their lungs in swelling the joyous chorus, a number of performers on wind instruments and drums completes the "concordant discord." The sedan-chair of the bride is always a piece of elaborate workmanship, covered with scarlet and gold, and calculated to impress the spectator with the idea that beauty and virtue in the softer sex are indeed much valued in the Chinese empire. Behind the bridal chair, or canopy, servants clad in scarlet liveries attend, followed by a number of sedans, in which the elderly ladies connected with the bridal family are conveyed.

The procession having halted before the gates of the bridegroom, a purifying fire, whose flame points to heaven, is kindled in the entrance of the vestibule, and over it the bride is carried by the matrons who attended her from her home. After the performance of this ceremony, she is conducted into an inner chamber, called the "hall of songs," where she partakes of a repast with her husband, for the first and last time of their lives, and then assists him in worshipping the matrimonial goose: on the table is placed "the wine of the decorated candle," from which the bridegroom, having made four bows, drinks three times; and the bride, covering her face with one hand, with the other raising the goblet to her lips as if pledging her husband, completes that "excellent ceremony" the marriage covenant, by tasting the "cup of alliance." The day after the ceremony, the husband and wife attend some place of worship, and visit their parents and relations; the second day, they receive their young friends and former associates; and on the third, the bride goes in state to her former home, where an entertainment is provided for a number of bidden guests.



Drawn by T. Allom.

Engraved by W. Floyd.

Cup-Vender's Shop, Canton.

Engraved under the superintendence of the Society for the Diffusion of useful Knowledge.

London, Baldwin, Cradock, and Joy, Paternoster Row.

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CAP-VENDER'S SHOP, CANTON.

"Your bonnet to its right use—
'Tis for the head."

HAMLET.

A CAP-VENDER'S establishment is not unfrequently a scene of gossiping—a fashionable lounge, a rendezvous of those whose badge is idleness. Open in front, it is decorated with lanterns, and emblems of trade, and inscriptions, the latter setting forth the integrity of the long line of occupants, the quality of goods exclusively issued from that store, the reasonable charges uniformly made, and the total impossibility of trusting to the honour of humanity under certain circumstances. All these sentiments are expressed in characters of gold, on tablets suspended at the side of the open casement. A little railing, partly for protection, but chiefly for ornament and architectural finish, runs along the external edge of the counter, and within it are stands supporting specimen or pattern caps—a practice adopted with ingenuity and taste by the hat and bonnet-venders in London and in Paris. Entrance to the shop is often interrupted by a begging bonzee, in a humiliating posture, endeavouring to attract attention by the gentle humming of a familiar hymn, accompanied with the more annoying tap of a small plectrum upon a piece of hollowed wood, in shape resembling a pear.

As the illustration represents a well-known and respectable store in Canton, the style of decoration, attendance, and fitting-up, may be taken as a sample of its class. The goods manufactured and sold here are intended for the wealthy part of the community only, of whom the cap appears to be a special prerogative. Neither Greeks nor Romans wore any covering on the head in the heroic ages of their histories; hence all ancient statues appear either bareheaded, or sometimes with a victor's wreath: it was at later periods that caps of various kinds, and military helmets, were introduced. It seems tolerably certain, that the Chinese, not many centuries back, went with the head unprotected against either sun or rain, employing, occasionally, the skirt of the robes as a substitute. Indeed, their antique *chevelure* afforded them most ample protection against the inclemency of the season, and, to an economic people, possessed an additional recommendation. The preservation of this most useful gift of nature became the subject of a sanguinary civil war, in which Tartar tactics triumphed; and Tartar tyranny used its triumph so ignobly, that the conquered were compelled to shave the head in future, reserving only one lengthened lock, depending from the crown—the badge of their subjection.

Should the season prove intensely sultry, the tapering queue alone adorns the aristocrat's head; in less warm weather a skull-cap of padded silk is worn; and in still colder, a cap made of the thinnest rattan, slightly woven, having

the edge turned up all round. These different descriptions are adapted to summer and winter, to home and out-of-door use. The summer cap most generally worn is a hollow upright cone of bamboo filaments, the apex of which is terminated by a red, blue, white, or gilded ball, or by an opaque button, according to the rank of the wearer. A large lock of red hair, taken from the abdomen of the water-ox, flows from the insertion of the button into the apex; and sometimes a beautiful agate, a lapis lazuli, or gem called yû, sparkles in the frontal border. In winter, the cone is exchanged for a covering of more solid manufacture and more appropriate shape. It is the cap with the turned-up edge. The rattan is more firmly woven in this than in the summer caps, but the ornaments, the button of distinction, and the tuft of hair, are the same as before. At this season, too, especially in the northern provinces, the skull-cap is adopted much within-doors, and the bamboo pileum without. Almost all the social habits of this ancient people are regulated by imperial decrees, issued arbitrarily at various epochs; and amongst them are rules for the proper, rational, and becoming decoration of the person. These laws enjoin the exchange of the summer for the winter head-dress, and *vice versâ;* and a broad hint is given to society by the example of the chief mandarin, or magistrate, of every district, as well as by an announcement in the imperial gazette, that the period has arrived when this part of the national costume *must* undergo the legal change.

JUNKS PASSING AN INCLINED PLANE,

ON THE IMPERIAL CANAL.

"Mechanic arts promote the power
Of man, in his bright, inventive hour:
Yet, the greatest works the world has known,
Were th' offspring of manual labour alone."

R. W.

However men of science, or lettered travellers, may depreciate the merit of the Imperial Canal, it is one of the most conspicuous monuments of manual labour in existence. It does not penetrate mountains by means of tunnels, or cross vast vales by aqueducts, but, preferring the level which nature presents, it traverses half the length of the empire, having a breadth and depth that have not been attempted in any other still-water navigation in the world. In some places, its width, at the surface, is a thousand feet; in none is it less than two hundred; and, when a low level is to be crossed, this is effected by embankments, lined with stone walls of marble or granite, enclosing a volume of water that flows with a velocity of about three miles an hour, and always amply



Engraved by W Floyd

Junks passing an inclined plane on the Imperial Canal

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supplied. When the canal has to accomplish an ascent of any great length, the projectors appear to have commenced their labours in the middle of the slope, and, by cutting down the higher part, and elevating the lower, reduced the whole admeasurement to the required or chosen level. These cuttings, however, never exceed fifty feet in depth, nor do the elevations in any instance surpass that height. The control of despotic power could alone have compressed so great a quantity of human labour within any reasonable space of time, even in a country where the physical power of millions can be put in operation with such wondrous facility. In China, it is found that the greatest works are still executed by the concentration of manual labour, unaided by machinery, except when mechanical power is absolutely necessary to be combined in its operation with human strength. The descent of the Imperial Canal from the highlands to the low-country is not effected by locks, but by lengthened stages, or levels, falling like steps, from station to station, the height of the falls ranging from six to ten feet. At these floodgates the water is maintained at the upper level by planks let down one upon another, in grooves cut in the side-posts; and two solid abutments, or jetties, enclose the inclined plane, up or down which the junk is to pass. On the jetties are constructed powerful capstans, worked by levers, to which a number of hands can be conveniently applied, and, by these combinations of animal and mechanical power, the largest junks that navigate the canal, with their full cargoes, are raised or lowered. Dexterity is required in guiding the junk through the floodgate, and while passing the plane, an inclination of forty-five degrees. To accomplish these objects, a helmsman, with one ponderous oar, is stationed at the prow, while barge-men, standing on the jetties, let down fenders of skin stuffed with hair, to save the junk from injury, should she touch the side-walls in her rapid transit. As the loss of water is considerable, and the means of checking the discharge both tedious and clumsy, the floodgates are opened at stated hours only; then all the vessels to be passed are ranged in order, and raised or lowered with astonishing rapidity. A toll paid by each laden barge is tributary to the repairs of the moveable dams, and to the compensation of the keepers.

Civilised Europe may smile at this awkward contrivance, and at that obstinate attachment to ancient usages, which influences the government in retaining so laborious a process, rather than substitute our simple locks. But any innovation would prevent thousands, possibly millions, from earning a scanty subsistence by their attendance at the capstans; and, in the present state of China, the introduction of mechanism, or machinery, would be attended with most distressing results to its crowded population. Between the Yellow River and the Eu-ho, the canal, during ninety miles' length, is carried across a marshy district, at an elevation above it of about twenty feet. To maintain this level without the aid of locks, or interruption of floodgates, incalculable labour must have been exerted, and immense risks encountered—the latter less

successfully than the energy of the projectors deserved. On more than one occasion the waters burst the enclosure, and inundated the country; on another, a general caused a rupture to be made in the banks, that the released waters might overwhelm a rebel army; but the latter escaped to the mountains; whilst the city of Honan, which stood lower than the river, was inundated, and 300,000 of its inhabitants drowned.

LANDING-PLACE AND ENTRANCE TO THE TEMPLE OF HONAN,

CANTON.

"'Tis mad idolatry
That makes the service greater than the god."

SHAKSPEARE.

On the south banks of the Cho-keang, or Pearl River, and on the opposite side from the city of Canton, is a rural district, much frequented by visitors and residents for recreation and change of air, but by a still greater number of pilgrims, who come hither to bow the knee at the shrine of Buddha. Emerging from the narrow filthy streets, and escaping from their noxious atmosphere, the bridge of Honan, with its quaint architecture, conducts to the little isle itself, a paradise in comparison with the busy city to which it is united. Here the scenery is peculiarly pleasing, and the luxuriant trees that adorn the banks, that dip into the stream, that spread their grateful shelter over the fields, animate the picture by the amazing variety in their shades and their colours.

Here also is the most famous of all Buddhist temples in China. Standing on the margin of the water, it is most frequently approached by boats, and the multitude that is in perpetual motion at the landing-place, is calculated to give a very low estimate of Chinese character. It consists of the aged, infirm, and infantine, coming to ask pardon of a block of wood, for sins and omissions in this world, and to beg liberation from the torments of swords, and axes, and bowstrings in the world to come. Another and more unimportant portion of the crowd is intent on over-charging, on pilfering, and abusing the confidence of these dotards, whom they have, almost pardonably, concluded to be deserving of no better lot. The reasoning, however, is obviously vicious which would pretend to prove that folly in one party justifies dishonesty in another: but what is in China the standard of virtue or vice—the test of truth or falsehood—the boundary of good or evil?

A small comfortable-looking assemblage of doors, and screens, and gables, and projecting eaves, and convex roofs, and grotesque animals, gives to the landing-place the character of a country ale-house. Here, however, is the place of entrance to a vista of majestic banyan trees, that appear to have resisted



Landing Place and Entrance to the Temple of Honan: Canton.

the assaults of the elements for centuries of time, and by their venerable aspect, supply, in some degree, the want of antiquity in the flimsy, temporary sheds that lie hid beneath them. Giants of wood guard the next doorway with becoming vigilance and terrific aspect; and whoever passes these formidable warders, will find another enclosure within, intersected by flagged walks, that lead amidst the trees to colonnades, filled with gods and monsters of every sect and profession. Beyond the second square are situated three grand halls, appropriated to idols of greater costliness, and still more hideous aspect. Within the central are the three famous images, illustrative of the triune manifestations of Buddha—the past, present, and future. Kwo-keu-fuh, whose reign is past, is on the right; We-lae-fuh, whose reign is yet to come, on the left; the centre being occupied by Heen-tsa-fuh, whose power is now supposed to regulate human destinies. The monsters, although in a sitting posture, are each eleven feet in height. Before these "three precious Buddha" stand tables, or altars, on which are placed joss-sticks, censers, perfumes, flowers, ornaments, and sometimes rare fruits; and on either side are arranged eighteen images of the primitive disciples of Buddha, supposed to be resuscitated emperors of the Mantchou-Tartar race. The side walls are decorated with silken curtains, embroidered, in letters of gold and silver thread, with mottoes and precepts from the works of Confucius. A number of pillars, gilt and painted, sustain the roof, from the cross-beams of which several hundred lanterns depend, whose muffled rays diffuse a mysterious light around, not badly calculated to aid the solemn character which the labours of the priests are incessant in endeavouring to impart.

The several cellæ, or places of worship, within the sanctuary, are all of nearly equal capacity, and adorned with an equal variety of objects of vertu; and, besides these devotional apartments, a very extensive monastery belongs to the temple, where some hundred priests are comfortably lodged. Considerable distinctions appear to exist between the grades or classes of this monastic order; for some of them are clothed in costly habits, and exhibit unequivocal symptoms of having "fared sumptuously every day;" while others are squalid, emaciated, and poverty-stricken. There cannot be a more obvious inconsistency in the government of any public body, than is presented by the wretchedness that marks the appearance of a large number of this Buddhist fraternity, and the luxury in which the sacred hogs indulge in the consecrated styes beneath the very roof of the temple. These favoured animals are fed and tended with the utmost care, and, when they have literally eaten themselves to death, are laid, with much solemnity, in a mausoleum appropriated to their remains.

TEMPLE OF BUDDHA,

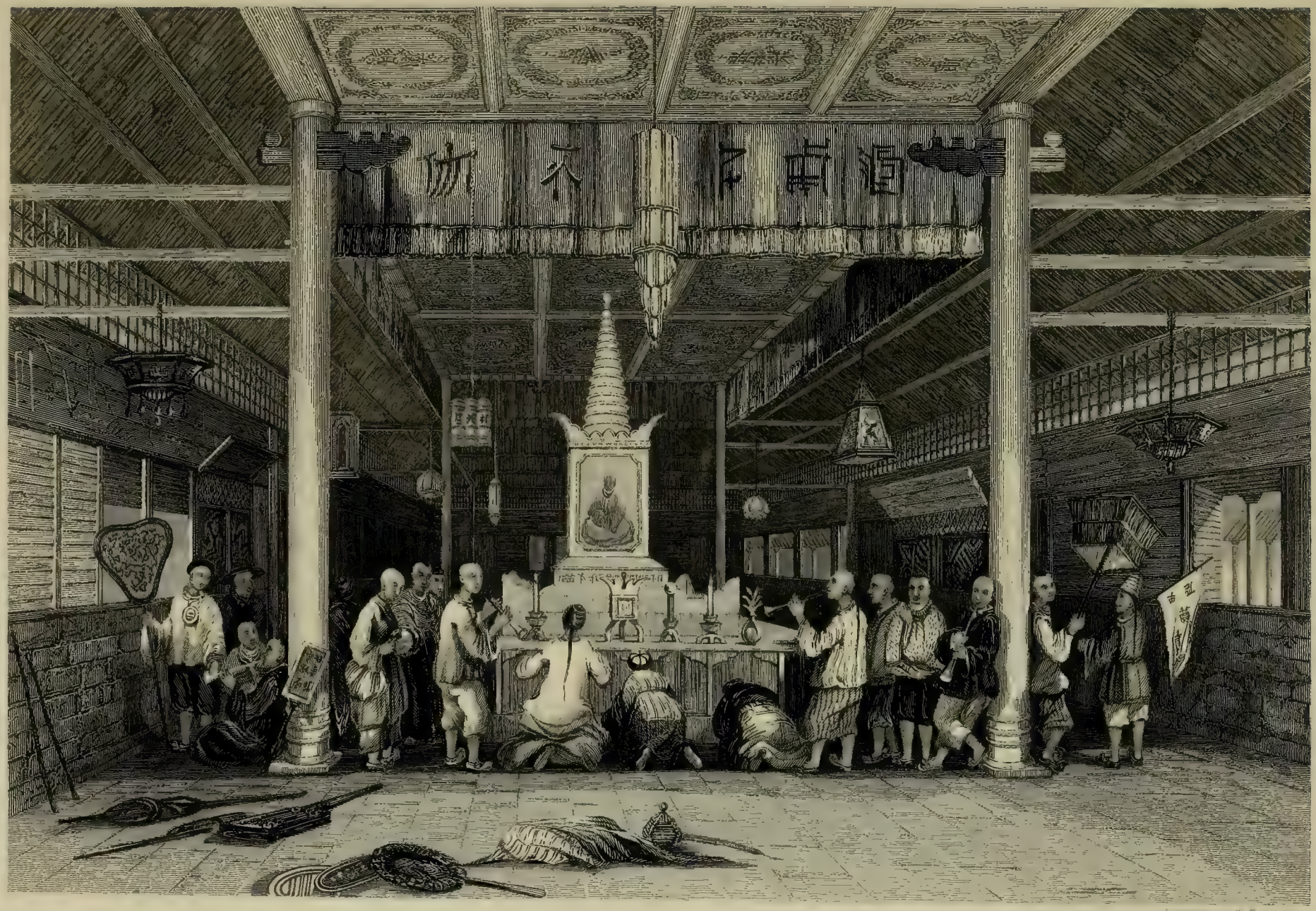
CANTON.

"The tocsin's clang, the drum, the gong's deep boom,
And trumpet's bray, and bonze's awful cry,
In Buddha's name calls (like the voice of doom
To courts of death) the crouching votary.
Hark! with the din the groan of pain unites,
And crowns the music of his idol-rites."

C. J. C.

THERE are three ancient state religions prevalent in China, the principles of which have been explained with more elaboration and erudition than their morals or their origin deserve. The first, or most orthodox, is that of Confucius (Koong-foo-tsze), which is rather a system of ethics than a systematic faith, and never intended as a distinct theological structure, but as the basis or foundation upon which new theories might be built. The sect of Tao-tsze, or "Sons of Immortals," called also "Rationalists," embrace doctrines dangerous in practice and disreputable in precept: they exalt reason above revelation, from which they have evidently plundered their specious philosophy—all recollection of the past, and thought of the future, being repudiated. This is that sect which, like the Cartesians of Europe, disgraced their philosophy by the pretended discovery of a nostrum, or specific, for the prolongation of human life beyond those limits which the wisdom and pleasure of the Creator had assigned. Lao-kung and Confucius were either contemporaries, or lived at a short interval from each other; but their doctrines are widely separated. The one sought to captivate the heart and the judgment by virtuous and rational theories—the other to surprise and to win them by means that ministered to the gratification of the passions. Time has disclosed the hypocrisy of one, but sanctified the dignity of the other: for the "Sons of Immortals" are little higher in national esteem than mountebanks and jugglers, while the *elite* of the empire are disciples of Confucius. The third predominant faith is the second in popularity; and however exposed to the ridicule, or rather pity, of those upon whom the light of revelation has beamed, it derives many of its maxims from the holy writings; the histories and prophecies of which have obviously been conveyed into China either by zealous missionaries or by travelled Chinamen.

These three theories of Confucians, Rationalists, and Buddhists must be viewed as totally distinct and separate sources, in each of which respectively a multitude of separatists or sectaries originate. Dissent appears to prevail in every country that has adopted a settled general form of worship, and discord has almost invariably attended its path; but in China this is not found to be the case. Here universal toleration is said to prevail:—yet how can the term "toleration" be appropriate, where "religion," to which alone



Temple of Buddha, Canton.

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Christians apply it, has *de facto* no existence? The aristocracy are disciples of the Confucian philosophy—the monarch bends his head and bows his knee before the golden shrine of Thibetian Buddhism; and idolatry prevails throughout the land.

Yu, the theory of Confucius, is purely philosophical—*Taou*, that of Lao-kung, fabulous—and *Fo*, that of Buddha, political. The first is merely the doctrine of the Stoics—the second, of the Epicureans—and the third, of Pythagoras. They have each separately borrowed their ruling dogmas from their favourite prototype, but all have combined in spoliating the ancient Scriptures.

The Chinese origin of Buddhism, while it almost demonstrates the assertion made in the preceding page, that Confucius only designed his philosophy as the moral substructure of a religious fabric, assigns a very early date to its introduction. Amongst the sayings of Confucius that assume a prophetic tone, there is one that foretels the advent of some saint from the West. Ming-ti, of the Han dynasty, who reigned in the century before our vulgar era, influenced by this passage, despatched emissaries to India in search of the promised holy person. Their efforts were soon crowned with success; and they quickly returned, bringing with them, not one only, but a multitude of Buddhist priests, with their books, and their idols, and instruments of sacrifice and ceremony. These learned immigrants told a tale, that the founder, who had abdicated his throne and retired to a monastery, was metamorphosed, after a life of prayer and abstinence, directly into the god Fo—his transmigration being an example of the metempsychosis, the medium through which his followers inculcate the doctrine of rewards and punishments. They added, that the queen-mother of this demi-god once dreamed that she had swallowed a white elephant, to which circumstance is to be traced the reverence paid to this sagacious animal in Pegu and Ava. Buddhism recognises "three precious ones"—the past, present, and future: for Fo, "although one person, has three forms," analogous to, or identical with Buddha, Darma, and Sanga; that is, "Intelligence, Law, and Union." It is sufficiently evident that Buddhism, although so ancient, far-spread, and popular amongst the Chinese, is a mere concoction of traditions imported by crafty priests, and precepts extracted from the sacred Scriptures. Their moral code partakes of the same character: it prohibits murder, or the act of killing, theft, impurity, falsehood, and intemperance.

But its plagiary from the Scriptures proceeds much farther. Amongst the countless idols that occupy the Buddhist, and, indeed, all other temples, there is one that cannot fail to attract the notice of the Christian visitant; nor is his astonishment dispelled by the explanation which the Bonze gives of its origin and object. This is a female figure, usually represented with an infant in her arms, which they designate as *Tien-how*, "Queen of Heaven;" and also, "Shing-moo," "Holy Mother." The greatest care is employed in preserving

this figure from injury: it is generally placed in a niche behind the altar, and veiled with a silken screen; and a glory, or nimbus, encircles its head. The legend says that a virgin having gone to bathe in the great river, left her garments on the bank, and on her return found a beautiful lotus-flower lying upon them. Having eaten the flower, she bore a son, whom a poor fisherman educated, and the miracles which he performed established the divine origin of his birth. It is unnecessary to state the real source of this fable. The figure of the Shing-moo is sometimes in the attitude of prayer, sometimes upright, holding the lotus-flower in her hand; at others, seated on the peltate leaf of that beautiful plant. In paintings, the Shing-moo is often represented standing upon the leaves of the nelumbium in the midst of a lake. Egyptians and Hindoos have also attributed an influence or charm to this remarkable species of water-lily, considering it emblematic of creative power. "The leaves of each succeeding plant are found evolved in the middle of the seed, perfect, and of a beautiful green. When the sun goes down, the large leaves that spread themselves over the surface of the water, close like an umbrella, and the returning sun gradually unfolds them. Now, as these nations considered water to be the primary element, and the first medium on which creative influence began to act, a plant of such singularity, luxuriance, utility, and beauty, could not fail to be regarded by them as a proper symbol for representing that creative power, and was accordingly consecrated, by the one, to Osiris and Isis, emblems of the sun and moon; by the other, to the goddess Ganga and to the sun." This coincidence is alluded to in the well-known Hindoo hymn to Surya, or the sun—

> "Lord of the Lotus, father, friend, and king,
> O Sun! thy powers I sing," &c.

It may be supposed that the dedication of the lotus to sacred objects was prior to the introduction of Buddhism into China: for we find that the fable of eating the lotus-flower is ascribed to the mother of their first emperor, Foo-shee; nor is there any sect in the Celestial Empire which neglects to reverence the lady and the lotus; all concurring also in the belief, that it is from the flower of this lily the bodies of their saints are to be reproduced.

Buddhism encourages its votaries by promises of sensual indulgence in the "Paradise of the West," and deters them from apostasy and sin by threats of the most painful corporal punishment in their imagined Tartarus. The pleasures appear less attractive than those which Mahomet describes; the penalties infinitely more barbarous than those which other false doctrines menace. When the ten kings of darkness have passed sentence upon a soul in their shadowy hall of justice, the guilty are submitted to the most frightful tortures. Some are tied to burning pillars of brass—some are brayed in a mortar—others are sawn in two—liars have their tongues cut out—thieves their hands amputated, or are themselves cast upon a surface of knife-blades. The blessed, and the

virtuous, having first witnessed these heart-rending exhibitions, which must prove no moderate penalty upon benevolent souls, ascend to paradise, and thence pass into other bodies; the guilty enter and animate the corporeal forms of lower animals, whose lots are of the most agonising and unhappy character.

This system of fable, falsehood, and folly has many millions of admirers, and actually some millions of ministers, who assume the highest degree of sanctity and devotion to their calling. In every part of the empire are temples and monasteries of this faith, sustained in some instances with an extravagance that is seldom exceeded by the followers of any other. In Canton there is one, situated a little to the west of the old English factory, less gorgeous in its decorations than those of Honan or Poo-too, but held in boundless esteem by the sect. The front, or entrance, consists of a low colonnade, ascended by a central flight of steps leading into a quadrangle, on one side of which is a long range of dormitories, on the other a gallery enclosed by railing, occupied by the "three precious Buddhas." Every frieze, or band, or panel that occurs in the architectural design, is inscribed with a sentence from the sacred writings, inculcating a moral precept, or alarming the indolence of the votaries. This practice is in itself a proof of the general knowledge of writing existing amongst the Chinese, for it is not confined to places of worship, where the hierophants are present to decipher the maxims—private houses, villas, entrances to all places of business, are also inscribed with the name or object of the building or locality. Passing from the first court, a second is reached, which is placed under the tutelage of two huge grim-visaged golden giants, in the act of gnashing their great teeth, and at the same time grasping their monstrous sabres. A third court is to be crossed before the principal hall of the temple, the place of the high altar, is entered. In the centre of this apartment, which is less spacious than that appropriated to the Buddhist triad, is a pillar or pedestal of yellow gypsum, formed from a single block, and carved with a degree of skill and excellence scarcely to be surpassed. On its front panel is the figure of a female seated on a lion, and holding an infant in her lap; the character of the countenance is not Chinese, neither is the contour of the head. Above the square pillar rises a spiral cone, terminating in two elongated balls. The superiority of the design and perfection of the workmanship favour the conclusion that this exquisite sculpture is the production of foreign artists; but the avowed contempt in which the performances of strangers have always been held by the Celestials, presents an insurmountable objection. The temple-hall is an oblong area, the roof being sustained by wooden pillars resting on stone feet or pedestals. A spacious lantern admits a full flood of light, and drapery of richly-embroidered silk depends from its outline, while midnight lanterns of various patterns hang from the cross-beam of the roof. An altar-table, encircling the pillar, is crowded with censers, vases filled with artificial flowers, burning tapers, and torches ready for illumination. Beautiful china jars are laid along at intervals, containing a fine blue earth, into which the joss-sticks are fixed, and beside them

bowls or cups with sticks of fate for fortune-telling. The joss-sticks are combustible, and are constantly burning in the temples and joss-houses:—the sticks of fate are consulted by both sexes, and upon occasions of little as well as great importance. Before the altar, mandarins are frequently seen bowing their heads, sometimes striking their foreheads against the pavement—a ceremony generally, and not unnaturally, followed by a deep groan. Around are loiterers, musicians, servants waiting to hold umbrellas over their mandarin-masters' heads, even during the solemn ceremony of knocking them against the stone, besides numerous officials of the temple. The chief duty of the latter is to strike a tremendous gong, and beat a deep-toned drum of monstrous size, covered with ox-hide, while a great bell is tolled occasionally, and small ones rang without cessation, to arouse the votaries; and perhaps the sleepy gods themselves are also included in the vain expectation.

It would be an endless task to describe the number of objects that fill these idol-houses, and an impossible one to explain with truth and accuracy the ideas attached to the worship of each image: the very hierophants themselves are ignorant of the origin of the majority; and the votaries of this polytheism, so long habituated to image-worship, select from the multitude of their gods the one most pleasing to their own conceptions, and bestow upon it the largest share of their mistaken veneration.

GREAT TEMPLE AT HONAN,

CANTON.

"But O, how vile an idol proves this god!"

TWELFTH NIGHT.

THIS is the most famous temple of Buddhism in Southern China, and, as its follies and idolatries have been witnessed by many Europeans, the authenticity of the illustration, notwithstanding its extravagant character, will encounter less disbelief. In a vast edifice of wood, and paint, and paper, decorated with countless figures, emblematical of some good or evil passion of the heart; hung with pictures, miserably executed, yet sufficiently intelligible, representing the trial, and condemnation, and punishments of sinners in the lower world, while no effort is made to express the pleasures of Paradise—adorned also with gaudy ribbons, splendid china jars, and various inexplicable ornaments—the three great idols of Honan are enthroned. A dais is placed beneath a minor temple or portico, supported by wooden pillars, painted red, and richly gilded; allegorical images of the past, present, and future, upwards of ten feet in height, are seated within it, and shining in golden majesty; they strike simply by magnitude, for there is nothing commanding, interesting, or terrifying in their



Drawn by T. Allom.

Engraved by A. Willmore

Great Temple at Honan, Canton.

Original Temple in Canton

Great Temple in Canton, with Garden

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A Devotee consulting the Sticks of Fate

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aspect. Heen-tsae-foh (the present) occupies the centre; Kwo-kue-foh (the past) is on his right; and We-lae-foh (the future) on his left. These constitute the Triad, or three precious Buddhas, an ancient object of adoration amongst the Chinese. Before each colossus stands an altar loaded with offerings, and furnished with cups, jars, vases, and vessels for holding joss-sticks, and incense, and flowers, and perfume. Tinfoil is employed in profusion; pastiles are continually emitting fragrance; and the flame of an ever-burning lamp represents the inextinguishable nature of Buddha's rule over mankind. A tablet above the idols' throne is inscribed with Chinese characters that may be interpreted, "The great, powerful, and precious palace."

The most remarkable features, both of Honan temple and the creed to which it is devoted, being amply detailed in other parts of this work, it will be sufficient to add in this place those reflections only which present themselves with peculiar obviousness. Similarity between the ceremonies of the early Christian church of Europe, and the Buddhist temples of China, is so remarkable, that none can be so hardy as to deny it; and the parallels that may be instituted between the precepts of Christianity and those of Buddhism, afford encouragement to missionary enterprise. In the moral works of Confucius (Isaiah), there is a passage, plainly declaring that an individual was to arise in the West, uniting in his person the offices of king, priest, and prophet (Christ); that he should be attended by a female, whom the Chinese call "the mother of heaven" (the Virgin Mary); that at the age of twelve years he should withdraw from public life, but return again afterwards, and preach the metempsychosis (the Resurrection from the dead); that having founded his religion he was to be transformed (the Ascension) into the god Fo, *one* person but *three* forms (the Trinity); and this is the Triad, now represented by the three golden Buddhas. It would not be difficult to pursue the analogy further.

A DEVOTEE CONSULTING THE STICKS OF FATE.

"What fates impose, that men must needs abide:
It boots not to resist both wind and tide."

SHAKSPEARE.

WITH less diversity of appliances, less delusive pretexts, than the Greeks and Romans, the Chinese practise upon the credulity of their countrymen, and, by artifices the most contemptible, feed their fondness for fatalism. In every species of situation, public or private, where the three ways meet in any city, town, village, on the summits of the highest mountains, in the recesses of the deepest vales, in the most unfrequented solitudes, in the lonely shelter of almost impenetrable forests, in situations as opposite as the passions of one human heart to those of another, temples of fortune or fate are erected, the doors of

which stand open for ever, inviting the children of chance to enter, and seek their destiny. Here an altar is raised to this most capricious and purblind goddess, on which vases are arranged, containing flattened pieces of wood resembling the leaves of a Chinese MS. book, or the spatula of a chemist. On these, which are called the Sticks of Fate, certain words are inscribed, having a mysterious connection with each other, and with the contents of a sibylline library, kept in the temple for reference and consultation.

In those deep solitudes, where the paucity of visitors would render the subsistence of a priest upon their bounty precarious, the temple is untenanted; the Sticks stand in their urn, protected by superstition only; and the book of fate, like the ladles to our wayside fountains, is enchained to the pillars of the altar. In great thoroughfares there is always an attendant bonze, a large supply of books of reference, and hideous figures, allegorical of the darkness that interrupts our view into futurity. Occasions of applying to the Sticks of Fate are sometimes of moment; such as undertaking a journey, building a house, purchasing a new wife, or burying a deceased relation. The devotee, having paid the bonze in advance, takes up the vase, and continues to shake it with becoming timidity until a pair of Sticks falls out. The priest then examines the inscriptions, and, comparing them with the pages, or paragraphs, or number, in the prophetic volume, declares whether the applicant is likely to succeed in his undertaking. Indefatigable in all the imposts of worldly industry, the Chinaman is reluctant to obey even that very deity whose aid he solicits; and should a first or a second throw fail to afford that entire satisfaction which he anticipated, he perseveres until conquered fortune yields the victory. The purity of his gratitude is now displayed by the clear flame of a pile which he immediately kindles, throwing into it pieces of paper covered with tinfoil; and it is in these ceremonies that the greatest portion of the tinfoil imported into China from Europe is consumed.

The German mode of ascertaining the will of fate was almost identical with that now practised by the Chinese, and their custom of divining by lots is conducted with a degree of superstition not exceeded by any other nation. The branch of a fruit-tree is cut into small pieces, which, being all distinctly marked, are thrown at random on a white garment. If a question of public interest be depending, the priest of the temple performs the ceremony; if it be nothing offered to the gods, he holds up three times each segment of the twig, and as he marks nine in succession, interprets the decrees of fate. The peasantry of England sometimes consult lots also, but never with a serious confidence in their guidance.



Drawn by T. Allom.

Engraved by E. Evans.

Depositing Offerings for departed Relatives.

Offrandes pour les parents morts. Hinterlegung Opfer für hingeschiedene Verwandte.

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PROPITIATORY OFFERINGS FOR DEPARTED RELATIVES.

"That so the shadows be not unappeased,
Nor we disturbed with prodigies on earth."

TITUS ANDRONICUS.

IT is probable that the most accomplished Europeans who have hitherto travelled in China, made themselves but imperfectly masters of the rites and ceremonies of the people. The length of years during which idolatry has reigned here is alone an explanation of the multitude of absurdities that have successively supervened—absurdities so palpable, that foreigners, especially Christians, have treated them with contempt.

A connection between the Chinese propitiatory oblations and the mythology of the Greeks and Romans, is more obvious than is generally imagined. The former are supposed to have originated in the descent of a Chinese prince to the regions of Yen-Wang, to rescue his mother, and bring her back again to the habitable globe. Having succeeded in his undertaking, he related to his countrymen the happiness of the virtuous, and the punishments of the vicious, in the other world, and enjoined propitiatory sacrifices to appease the shades of friends deceased. Here we trace the descent of Orpheus to rescue Eurydice, of Æneas to consult Anchises, of Ulysses to interrogate Tiresias—a plot as old as poesy itself, and not disdained in the age of Dante. The princely visitor of the lower regions returned to the upper world on the first day of the seventh moon, which falls some time in the month of August, and this event is commemorated by oblations and prayers, made before special altars, to avert the wrath of the angry shades, or influence the Chinese Pluto in the votaries' favour. A temporary temple being erected for the occasion, its walls are hung with ill-designed, and badly painted, representations of the tortures to which the wicked are incessantly exposed in Yen-Wang's purgatory. Effigies of evil deities stand around, auxiliaries in establishing a reign of terror. Numerous altars are raised to the manes of the dead, adorned with every species of toy and ornament which the resources of the suppliant can congregate. Bonzes attend, to direct the attitude of prayer, as well as the peculiar request which may be preferred before the altar. The priest's next duty is to chant a sort of requiem for the souls of the departed, accompanied by low murmurs of the "doubling drum." Food, including substantial and delicate kinds, is also offered in profusion, along with quantities of coloured paper, representing vestments, all which it is imagined that spectres require in the Elysian plains. At the close, however, of the solemn ceremony, the garments are committed to the stove that stands in the temple—the food consigned to the stomachs of the bonzes—and the votaries depart to their homes with tumult.

THE GREAT WALL OF CHINA.

"O'er field and flood, o'er mountain, plain, and vale,
Like that vast dragon of a perish'd world,
Its hydra-heads of war and stony trail
Invasion daunt, and mock at hosts unfurl'd.
The Roman thus did Afric's snake arrest,
And the flush'd legions check, that fated Carthage press'd."

C. J. C.

BEFORE the Mantchoo Tartars subjugated China Proper, the Great Wall, one of the most gigantic, yet perhaps one of the most senseless conceptions that ever occupied the human intellect, was the northern boundary of the empire; and it owes its foundation to Chi-Hoang-Ti, of the fourth Tsin dynasty, who ascended the throne two hundred and thirty-seven years before the birth of Christ, and was the first universal monarch of China. Finding the petty princes of Tartary troublesome to his frontier subjects, he sent an army against the former, and drove them into the recesses of their mountains, and employed the latter, during this interval of rest, in building a rampart to exclude all freebooters for the future. Some Chinese historians who abhor the memory of this fierce despot, deny him even the unenviable merit of being the sole projector of this vast work, asserting, that he only built the portion that bounds the province of Chen-si, the other parts being raised by the different potentates whose respective kingdoms they enclosed. This opinion, however, is not sufficiently supported, and history now concedes to Chi-Hoang-Ti the undisputed authorship of this "wonder of the world."

The eastern end of Chi-Hoang's wall extends into the Gulf of Lea-ou-tong, in the same latitude nearly as Peking. It consists of huge blocks of granite, resting on piles or pedestals supposed to be composed of the hulks of ships filled with iron, which the emperor caused to be sunk in the sea as a secure foundation. Extending westward, its fronts are finished with perfect accuracy, the workmen having been warned, on pain of death, to close the joints with such exactitude that a nail could not be driven between them. The style of building resembles that exhibited in the walls of Peking, and of other fortified cities, the dimensions, however, being considerably greater. Its average height is twenty feet, including five feet of parapet rising from the platform or rampart, which is fifteen from the ground-level. The thickness at the base is twenty-five feet, and on the platform fifteen. The structure consists of two front or retaining walls, two feet in thickness, the interval being filled up with earth, rubble-stone, or other loose material. To the height of six feet the fronts are of hewn granite; the upper part entirely of sun-dried brick of a blue colour. The platform, which is paved with brick, is approached by stairs of the same material, or of stone, ascending so gradually that horses do not refuse to tread them. In the province of Pecheli, the wall is terraced, and cased with brick; as it enters



Drawn by T. Allom. Engraved by J. Sands

The Great Wall of China.

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Drawn by J. Allen.

Engraved by J. L. Allen

Termination of the Great Wall of China. Gulf of Pechelé.

In the foreground are the Great Wall & Fortress.

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Chen-si it begins to be of inferior workmanship, sometimes only of earth; but, on the side of Cha-hou-keou, to which the Muscovite merchants come direct from Selingisko in Siberia, it is again of stone and brick, with large and strong towers always garrisoned. From this point southward, military posts are erected along the banks of the Hoang-ho, in which guards are maintained, to keep the boundary between the neighbouring provinces of Chan-si and Chen-si, and prevent the navigation of the river by hostile tribes. Passing the Hoang-ho into the province of Chen-si, the wall is generally of earth, in some places quite obliterated, but in remarkable passes it is defended by either towers or large towns, where military mandarins, with a strong force, are usually stationed.

Notwithstanding the frail character of the materials in several places, this great national work, fifteen hundred miles in extent, has undoubtedly endured for two thousand years, with but indifferent care and little restoration; in fact, the union of the countries on different sides of the wall, under the same dynasty, has rendered its aid no longer necessary, and occasioned, therefore, its total neglect. There was a time when a million of scimitars glittered along its length from east to west; but all fear of invasion having subsided, government is now content with guarding the chief passes that communicate with foreign countries. Wherever a river was to be passed, an arch or arches of solid masonry was thrown across, protected by iron grating, that dipped a little into the waters, and effectually obstructed navigation, or rather ingress; where mountains occurred, the wall was made to climb their most rugged fronts, and in one instance reaches an elevation of five thousand feet above the sea. Wherever the nature of the ground rendered invasion easy, there the wall is double, treble, or as manifold as the necessity of the case would appear to demand.

The principal gates are fortified only on the side of China, and there protected by large flanking towers; at intervals of every hundred yards along the wall stand embattled towers, forty feet square at the base, thirty at the height of the platform of the wall, and having sometimes one, sometimes two storeys above it. The first gate, or first towards the sea-termination of the wall, is called Chang-hai-keou. It is beautifully situated on an extensive plain, and memorable in history for the perfidy of its commandant, who was the first to invite the Tartars of Leaou-tong to invade his country. The other remarkable entrances are Hi-fong-keou, Tou-che-keou, Tchang-kia-keou, the two latter the accustomed routes of the Tartars who visit Peking, and Kou-pe-keou, through which the Emperor Kang-hi generally passed to his summer palace at Zehol in Tartary, and by which the embassy under Lord Macartney had the good fortune of being conducted to the same imperial residence.

FIRST ENTRANCE-GATE TO THE TEMPLE OF CONFUCIUS,

CHING-HAI.

"See a siege,
Behold the ordnance on their carriages,
With fatal mouths gaping on girded city."

SHAKSPEARE.

CHING-HAI is situated on the embouchure of the Tahea river, and is the capital of a heen, or district, in the province of Che-kiang. The site is singularly strong by nature, overhanging an elevated peninsula, the base of which is washed by the sea on one side, and by the rapid current of the Tahea on the other, against the attrition of which it is protected by a noble embankment. This grand sea-wall extends along the outer coast for a distance of six miles or upwards, and defends a vast tract of level land which lies considerably below the high-water mark: the extreme point of Ching-hai peninsula is crowned by a fort of great capacity.

It may assist our readers in forming an estimate of the true quality of our enemies, in the first contest with China, to present them with a brief extract from a report of Lord Amherst's voyage, detailing the opposition his ship surmounted in ascending the Tahea and going by Ching-hai. "In passing this town, numerous boats came and spoke us; among others, several filled with low mandarins, who endeavoured to induce us to stop, both by entreaties, and finally by *threats*: these boats not being able to keep up with us, some of the mandarins landed, and running along the banks of the river, tried to induce some large vessels full of passengers to stop our progress; but these declined all interference. They then set a troop of boys to pelt us with stones, as we were sailing close inshore to avoid the tide; on which I hailed them, threatening to inform the Chee-foo of their insolence; and they then checked the boys from throwing any more stones. The breeze fortunately freshening, we stood to the other side of the river, and met with no further impediment."

Such was the military character of these over-civilised people in 1833; but a visit from an English armament to the neighbouring island of Chusan has so completely awakened them to the folly of their presumption and confidence, that when our fleet appeared before the walls of Ching-hai in 1841, every man in the district held his lantern in his hand, supplied with oil, and "with trimmed wick." When our ships cast anchor before this once unprotected district, Sir Henry Pottinger writes, that "the city was so strongly covered by its citadel (a fort built on a lofty headland jutting into the sea), and a number of heavy batteries and outworks on each bank of the estuary, that the imperial commissioner, Yukeen, who had come specially to defend it, and other civil and military Chinese authorities, appeared, from their proclamations, to have flattered



Drawn by T. Allom.

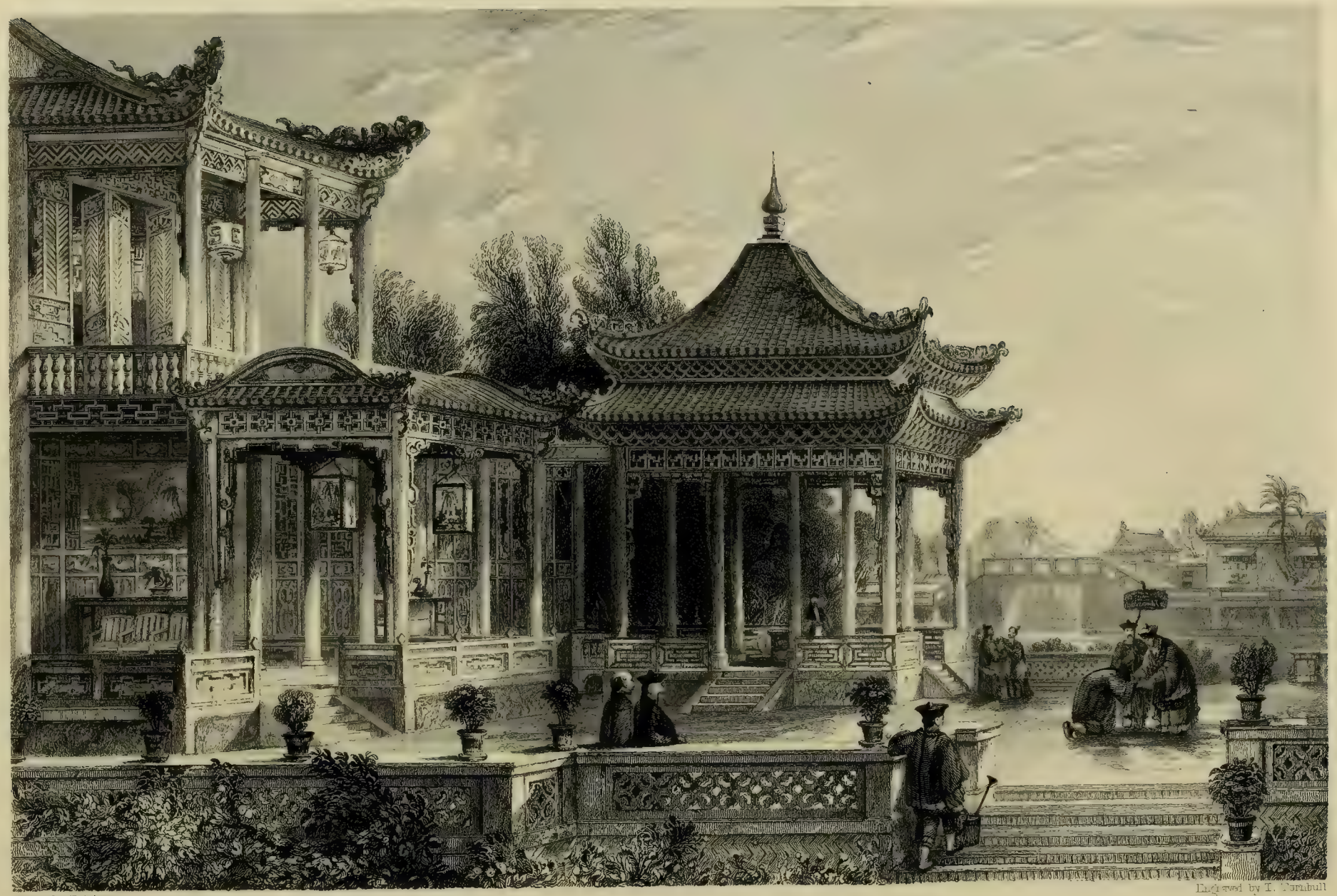
Engraved by J. Tingle.

First Entrance Gate to the Temple of Confucius, Ching hai.

Fenced in with Palisades to keep off Tartarian Aggression

The Triple Arch and Sacred Objects

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Drawn by T. Allom.

Engraved by T. Tombull

Pavilion of the Star of Hope. Tong Chow.

Pavillon de l'Etoile de l'espérance. Tong Chow.

Pavillon des Sterns der Hoffnung. Tong Chow.

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themselves, even after their past and recent experience of the power of the British arms, that the place could not be taken."

PAVILION OF THE STAR OF HOPE,

TONG-CHOW.

"Let her but wish for shawls or pearls,
To bind her brow, to braid her curls;
And I from east to west would fly,
Ere she should seek, or I deny."

THE MANDARIN.

EXHIBITING an endless variety in design, yet built in strict accordance with the laws that limit domestic architecture, the Pavilion of the Star of Hope is, even amongst the metropolitan mandarins, who retire in summer to this locality, considered the Villa of Tong-chow *par excellence*. The lawns that extend, or rather rise, from the bank of the silvery Pei-ho to the pleasure-grounds of the villa, constitute a spacious demesne, intersected by artificial rivulets, adorned with artificial lakes, and embellished with bridges more numerous than necessary, and constructed for luxury rather than convenience. The garden and pleasure-grounds passed, visitors reach the marble court in front, a broad bright plateau, where the venerable owner occasionally receives them, and accepts the homage of the kow-tow, or prostration.

In our view of the Pavilion of the Star of Hope, the entire range of colonnades, corridors, verandas, balconies, &c., has not been given. Repetition would have been less pleasing, without being more effective. The actual number of little temples which constitute the whole edifice, is enormous—the amount of pillars or columns absurdly great—and the extent of ground which the building occupies, from the peculiar style of national architecture, covers at least an acre of English measure.

TEMPLE OF THE BONZES IN THE QUANG-YEN ROCK.

"Christian, look home! Thy heart's recesses scan,
The chambers of thy spirit's imag'ry;
Mark well its mazes subterranean,
Idol enthron'd, and troops that bow the knee.
Christian, look home! and ere to curse thou dare,
Be sure no Bonze's cavern'd haunt is *there*."

C. J. C.

THE Pei-kiang-ho, which traverses the province of Quang-tung, rising in the Melin mountains, passes through a district remarkably picturesque, but by no

means fertile. The river's channel separates the sandstone from the limestone formation, except perhaps in one place, where an immense opening has been made by the waters right through the former species of rock, which rises in precipitous cliffs above them to a height of not less than eight hundred feet. Some leagues north of this remarkable strait, and of those pillars of a Chinese Hercules, is the city of Chao-chou-foo, enclosed with inhospitable walls of brick and stone, and near to it, the head of the available navigation. Here the flat-bottomed boat, lined with mats, is always exchanged for a junk of superior lightness and accommodation; and here also the river is crossed by a bridge of boats, the central portion of the pontoon being readily removable to permit free navigation. Gliding down the smooth-flowing waters, attention is attracted, long before the navigator arrives at the spot, by an impending cliff, that rises seven hundred feet above the river, assuming at its summit a columnar form; the distant view consisting of the outspread waters enclosed by mural precipices, through which a single passage only is opened for their egress. The over-hanging rock, named Quang-yen, is composed of greyish-black transition limestone, and remarkable in some places for its irregular vesicular surface. Its indentions appear to be the impressions of organic remains that have fallen from their beds, and the impending mass consists of forms resembling stalactitic compositions. A landing-place is formed at the foot of the rock by a broad level terrace, raised only a few feet above the highest mark of the water, and from this a long but easy flight of steps leads to the first of a suite of chapels or temples, dedicated to the worship of Fo, established in the excavations of the mountain, and where a number of Bonzes constantly dwell to discharge their idolatrous duties.

During the last half century, the number of Bonzes has diminished, and the huge idol of Saracenic aspect must have been removed, unless it be identical with the god Poo-sa, who is still seated on an altar, consisting of a part of the rock hewn into the shape of the *nelumbium*. The construction of well-built walls, where there was formerly but a slight rail to secure from accident, obviates any feeling of danger in the spectator. The conduct of the resident priesthood is of a mendicant character; they watch anxiously to ascertain the rank, feelings, or objects of their visitors, and take advantage of every little circumstance in the least likely to afford a pretext for begging. They present mineralogical speci-mens, gathered from the great rocky mountain in whose bowels they are entombed, and wait with inquiring aspect the result of the worthless gift. But Bonzes, Shamans, or Hoshangs, are, strictly speaking, mendicants by profession, and analogous to a similar order of friars in the Roman Catholic church. A begging Bonze, with his head closely shaven and bare, a board tied on his back, on which are painted, in legible characters, the names of the sect and temple to which he belongs, hair-padded cushions fastened on his knees, to save them from the otherwise injurious effects of endless genuflexions—presents himself everlastingly at the door of the wealthy. In the most supplicating posture, he



Temple of the Bonzes in the Duang Tsin Park.

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Drawn by T. Allom

Sketched on the spot by Capt. Sotheby R. N.

Engraved by R. Card.

Ancient Bridge, Chapoo.

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almost prostrates himself before the place or person of the rich man, and while he chants an appropriate hymn, accompanies it with continued, but very gentle taps, upon a hollow piece of wood in shape resembling a pear. The general costume of the Lama, or Bonze, is a loose robe with a broad collar of silk or velvet; the colour of the toga depending on the particular order or monastery to which the wearer belongs. These priests, in Tartary and China, are the only classes of either nation who have the head shaved entirely. They are in general supplied with a broad-leafed hat, manufactured from straw and split bamboo, answering the twofold purpose of a defence against sun and rain, and always with an ornament resembling a cap, exquisitely wrought in wood or ivory, which they affix to the back of the head. Occasionally they are armed with a large umbrella, the handle and ribs being of bamboo, the covering of paper, beneath which the hat is always carried in the hand. The temples, and monasteries, and public places in China, literally swarm with Bonzes, who, ostensibly at least, practise all the austerities and mortifications of the numerous orders of monks in Europe, and inflict on themselves the same painful and disgusting punishments which the Fakeers of India undergo, for the feigned love of God, but for the real admiration of men. The odium thrown upon the moral character of the Bonzes of China by the learned Jesuits who travelled in that empire, should be received with caution and qualifications; for it is well known that the similarity of monastic orders, as well as of the ceremonies of Buddhism, to those of the Roman Catholic church, created the most distressing feelings in the minds of the missionaries, although history everywhere plainly points to paganism as the common origin of the rites of both.

ANCIENT BRIDGE, CHAPOO.

"Bridges, and palaces, and towers,
Now rise by such strange quick'ning powers,
That we, who come of ancient race,
Must travel with a slower pace."

H.

THE flat bridge of a single opening on the river of Chapoo is obviously of the most early style. Strong abutments being constructed, large flags are laid, lapping one over the other like stairs, to the edge, or nearly, of the pier, from which flag-stones of requisite dimensions are laid across the interval. In the next era of bridge-building the Egyptian arch was adopted; in the third, the segment of a perfect circle.

On the balustrade of Chapoo bridge, lions couchant, rather rudely executed, are placed, emblematic of the magnificence of the structure, or the great ability of the architect. In no country is learning held in higher esteem, art pursued

with greater zeal, or genius more uniformly rewarded. The captain of a Tartar band, who succeeds in annihilating or dispersing a banditti, is honoured with a triumphal arch, on which his exploits are blazoned in letters of gold; temples are raised to the shade of the philosopher; and the fame of the artist is perpetuated by various types of national eulogy. The engineer of the great tunnel at Nanking is ever before the eyes and the minds of his countrymen, a monument to his honour being placed on the highest pinnacle of the mountain which the tunnel pierces. The memory of their princes is also preserved by architectural testimonials, inferior, however, in most instances, to the monuments of those whom science or virtue has rendered illustrious. Although women are secluded from public life in China, they are treated with the utmost tenderness, their lords pretending, that it is solely with a view to spare their feelings, that they do not require them to participate in the active duties of society. Whether this be a specimen of Chinese duplicity, or a true and genuine sentiment, it is certain that the highest honours are frequently paid to female virtue, and the praises of the softer sex are not only celebrated in the stanzas of the poet, but obelisks and arches, and monuments of the most costly character, are also raised, to mark a nation's admiration of the high qualities that distinguish wife, mother, and daughter.

MILITARY STATION OF CHOKIAN.

"That never set a squadron in the field,
Nor the division of a battle knows,
More than a spinster—
Mere prattle without practice
Is all his soldiership."

SHAKSPEARE.

THE military pavilion at Chokian is always a picturesque object, and frequently presents a scene of much bustle and animation. The vicinity of a large and navigable river, covered with a multitude of boats, and of various kinds, including junks, flower-boats, sanpans, pleasure-barges, chop-boats, and others, must necessarily present an endless variety of scene and incident. Here are continued arrivals and departures, frequent disputes between the junkmen and trackers, and occasional punishments of criminals from the surrounding country; for, although the imperial power is so overwhelming, that neighbouring states can offer to it no serious resistance, amongst the Chinese themselves, and in the very heart of the empire, convulsions, insurrections, conspiracies, and tumults are of hourly occurrence, and give ample employment to the standing police and the regular Tartar soldiers. In front of the pavilion are hoisted the national flags, yellow, white, red, and blue, or one of these colours bordered with the



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The Archer!







The Tiger Guard.

other if the garrison consist entirely of Tartar troops; but green banners with red borders, or the reverse, in the centre of which is displayed the national gilt dragon, if of Chinese.

As there is a difference between the pay of the Tartar and Chinese soldiers, that is, between the regular and militia corps, so is there a distinction also in their dress and accoutrements. The Tartars, or Tigers of War, as the missionaries have styled them, are dressed in yellow—the imperial colour—striped in imitation of a tiger's hide, and having ears also to their caps. This cap, or head-gear, is made of split bamboo, so compactly interwoven as to be capable of resisting a violent blow; the shield is of the same material and workmanship, and the head or entire image of some monster is generally painted on it, to terrify, if not, like that of Medusa, to petrify the foe. Every fifth soldier, when the line is formed, has a silk flag at his back, resting in a socket, and as these flutter in the breeze they present a very gay appearance. It may be asked, why repeat these flags so often, or why not furnish every man with one, as we do in our lancer regiments? The Chinese have a peculiar fondness for the number five, derived from the structure of the hand; hence their soldiers are in companies of five, ten of which, a multiple of five, form a company of fifty, another multiple; eight of these companies compose a battalion, and each company has five principal and five subaltern officers. On each soldier's breast, that is, each man of the regular army, the word *valour* (yoong) is always inscribed; "which," says a British officer who served in the opium war with China, "might be all very well if the same word were not also displayed on the same individual's *back*, when he fled, and who, agreeably to the advice of Hudibras, reserved his courage for some future occasion." The military police, who are always Chinese, wear around their necks, and over their breasts, a badge inscribed with the words "robustious citizens." The uniform of the latter is much less costly and regular than that of the Tiger of War, consisting principally of a blue jacket trimmed with red, or the reverse, over a long clumsy petticoat. The head is protected by a conical cap of bamboo, but sometimes of cloth and silk; while the Tiger is defended by a quilted toga of cloth, studded with metal buttons, and an iron helmet terminating in the shape of an inverted funnel, from the top of which a bunch of horse-hair depends. Their arms are as contemptible as their uniform is unwieldy and inconvenient; they consist of matchlocks, supported on cross-sticks, which are generally in bad order, and badly supplied with flints, now substituted for matches, this valuable description of stone not being found in any part of China; there are no chalk cliffs in the empire, so there is no matrix for the support and supply of gun-flints; and as to detonating caps, they are yet unknown to the military men in Cathay. It is said that their swords or scimitars are equal to the best from Spain, although their appearance is extremely rude and unfinished. In the late war, however, Commissioner Lin attempted an improvement in this department, by the introduction of *double-sworded men*, from which he calculated upon the annihilation of the

English intruders. These twin swords, when in the scabbard, appear as one thick clumsy weapon, about two feet in length ; the guard for the hand continuing straight, rather beyond the "fort" of the sword-turn towards the point, forming a hook about two inches long. When in use, the thumb of each hand is passed under this hook, on which the sword hangs, until a twist of the wrist brings the gripe within the grasp of the swordsman. Clashing and beating them together, and cutting the air in every direction, accompanying the action with abuse, noisy shouts, and hideous grimaces, these dread heroes advance, increasing their gesticulations and distortions of visage as they approach the enemy, when they *expect* the foe to become alarmed and fly before them. It does not appear, however, that this ridiculous introduction was entirely the invention of Lin ; we only know that we first became acquainted with its inefficacy and existence in our opposition to the force under his control.

It is not on the sword and shield, or the ill-conditioned matchlock, that the Tartar soldier places his best reliance, but on that weapon to which he has been accustomed from childhood, and which is associated with his name and history from time immemorial. The Tartar's bow is made of an elastic wood, cased in horn, and having a string of silken thread strongly twisted, and his arrows are straight, well finished, and armed at the points with a shank and spear of steel. It is usual to estimate the strength of the bow by the weight required to bend it, and the test applied in China is from eighty to ninety pounds. The string is placed behind an agate ring upon the right thumb, the first joint of which is bent forward, and kept in that position by pressing the middle joint of the fore-finger upon it. In this situation the string is drawn till the left arm is extended, and the right hand passes the right ear ; the fore-finger is then withdrawn from the thumb, which instantly forces the string from the agate ring, and discharges the arrow with considerable force.

The dress or uniform of a Chinese army is inconvenient, and the weapons they employ entirely behind the age we live in. Though sufficient to repress sedition, secure internal peace, and aid in the execution of the wishes of government, these forces and weapons must still prove wholly unequal to the military discipline and means of destruction employed by the civilised nations of Europe ; and the strength of Hercules, and the courage of Achilles, in such a contest, would have only ended in the ruin of their possessors. The Chinese, in fact, are wholly ignorant of the art of war, having, during many centuries, cultivated uninterruptedly the arts of peace, and these are the antitheses of each other ; while industry and happiness increased, despotism and military science retrograded. Chinese soldiers seem much better adapted to grace a dramatic pageant than to defend an invaded empire ; and if any one were disposed to question the impartiality of this statement, let him only imagine the extravagance attendant on the ceremony of saluting an officer of rank—"when the whole regiment in line clap their hands to their sides, fall on their knees, and utter a dismal howl ; while a full band of music strikes out the air of etiquette."



A Tartar of the Chinese Army.



Drawn by T. Allom

Engraved by H. Adlard.

Melon Islands, and Irrigating Wheel.

[illegible] on the Irrigation

[illegible] and Irrigating Wheel

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The strength of the imperial army, including the standing police or local militia, is estimated at 740,000 effective men, of whom 400,000 are cavalry, besides 30,000 seamen, who find employment in the navy. It is more correct, however, to state, that the Tartar corps, eight in number, and distinguished by the green standard, consist of 80,000 men, and constitute the only real regular army for defence or offence; but that upwards of 700,000 troops receive pay from the emperor as an enrolled and affianced soldiery. The commander-in-chief of this vast army is always a Tartar, but a Chinaman may hold the next rank to him. From the Tseang-kun to the lowest of his men, the discipline of the bastinado, and even of the cangue, or moveable pillory, is applicable; and, if the military code which is preserved in the imperial archives were strictly enforced, there is no reason to imagine that a brave, hardy, and persevering people, like the Chinese, would prove unequal in military prowess to any nation upon earth.

MELON ISLANDS, AND IRRIGATING WHEEL.

"To various use their various streams they bring,
The people one, and one supplies the king."

GARDENS OF ALCINOUS.

MODES of raising water with facility from wells and rivers, for domestic and agricultural purposes, must have been peculiarly studied by Eastern nations, where the soil is arid, and the atmosphere sultry. One mode employed by the Chinese resembles that used by the Turks of Roumelia; and their chain-pump, the type of the English tread-mill, is identical with the Egyptian system of buckets. A third contrivance of the Chinese agriculturist, still better entitled to the claim of ingenuity, is the bamboo water-wheel, although the praise of its first invention has been claimed by others. The great moving power, called the Persian water-wheel, because that people disfigured its simplicity, is fitted in a strong wooden frame, and, when employed for raising water, float-boards are attached to the outside of its circular rim. From the inside of the rim strong iron rods project horizontally, from each of which a square bucket is suspended by iron loops, so that, in ascending and descending with the revolutions of the wheel, all may hang perpendicularly, except those that are dipped in the water, and that one which is at the highest point. Near to the top of the frame, and at the side opposite to that on which the wheel revolves, a trough projects so far as to intercept the buckets and tilt them, compelling each to resign its contents to the trough in turn. Springs are affixed to that side of the bucket which comes in contact with the trough, by which the shock is alleviated, and the tilting made more effectual.

The Chinese water-wheel is precisely similar, in its principle and effects, to

that used in Persia. It is formed wholly of bamboo: short pieces, of large diameter, having one end stopped up, are fixed at equal intervals on the outer rim of the wheel, not precisely horizontally, but at such an angle as allows them to dip into the stream, fill themselves, and, retaining their burden during a semi-revolution, discharge it into the trough prepared for its reception. Such wheels prevail extensively in the flat district of the Melon Islands, which is intersected by the branches of the Kan-keang just before their influx into the Poyang lake. There the *coup-d'œil* takes in a hundred wheels at a time, each capable of raising three hundred tons of water every four-and-twenty hours.

SE-TSEAOU-SHAN,

OR, THE WESTERN SEARED HILLS.

About one hundred miles west from the city of Canton, a mountain group arises, as remarkable for the actual area which it occupies, as for the vast number of its abrupt and pointed summits. The eternal resting-place of clouds, it becomes the parent of many rivers, contributing also to swell the volume of the navigable and fertilising Se-keang.

The form of the Se-tseaou is said to resemble "a floating dragon," embracing within its sinuosities a circuit of at least forty le. Around it is drawn by nature, or some preternatural power, four deep and yawning dikes, called Keen-tsun, Sha-tow, Lung-tsin, and Kin, and from its summit start up, in broken yet conical forms, seventy-two conspicuous and lofty peaks. Like the towers of a fortress around the central keep, or the lily's leaves around its sheltered cup, these tall peaks enclose and overhang Yan-Yuh, or "the Valley of Clouds," a vast and fertile plain within them. The keen blasts from the east are intercepted by the peaks called Ta-ko, The Blue Cloud, The Purple Cloud, and the Yellow, which form an impervious screen, even in this "kingdom of the winds." On the north-west, the most remarkable elevations are those named The White Hill, The Great Smoothing-iron, The Green Cloud, and The Lion-peak. These rise, ridge on ridge, from "the cup of the lily," and descend again from their culminating point, by gradual falls, to the banks of the great river, which flows smoothly past their base in its progress towards the city of Macao. Down the centre of the Valley of Clouds flows a clear bright stream, having its springs amidst the "Heaven's height," and the "Heaven's grove" summits, whence the water, falling in majestic sheets from one precipice to another, reaches at last the rocky reservoir that furnishes a copious supply to the river. The inhabitants of this happy valley have, with a natural and excellent judgment, conferred upon many of the surrounding objects names expressive of some characteristic property. The presence of mineral treasures is



Engraved by J. Redaway.

Fa-tsiou, shan, or "The western sacred hills"

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Drawn by T. Allom.

Engraved by A. Willmore

The Pass of Yang Chow.

indicated by the names of Gold and Silver Wells, Iron Spring, and Jasper Rock. The bolts of imperial Jove have doubtless been often shivered on the sides and the summits of the Luytan-lun, "Thundermound," while the "Peak of the Genii," and the "Spirit's Hand," and the "Nine Dragons," have preserved in their legendary titles the fabulous records of these alpine regions.

Underneath the "Rock Peak," which closes the entrance of the vale, the stream that winds through it sinks suddenly from view into "The Bottomless Well," and, after a subterranean course of more than half a mile, enters the Pearl Canal, which opens into the Se-keang, or Western River. How closely does the Moralist's imagined seclusion from the pursuits of men resemble these faithful details of the "Valley of Clouds!"—"The place which the wisdom or policy of antiquity had destined for the residence of the Abyssinian princes was a spacious valley in the kingdom of Amhara, surrounded on every side by mountains, of which the summits overhang the middle part. The only passage by which it could be entered was a cavern that passed under a rock, of which it had long been disputed whether it was the work of nature or of human industry."—Dr. Johnson's *Rasselas, Prince of Abyssinia.*

THE PASS OF YANG-CHOW.

"Oh! far away ye are, ye lovely hills,
Yet can I feel the air
Grow sweet while gazing where
The valley with the distant sunshine fills."

L. E. L.

THE climate of Yang-chow-fou is exhilarating, like that of South Italy, and Sicily, in the Mediterranean; the country all around picturesque, romantic, varied by scenes both tame and wild, familiar and desolate; and the commerce of the place so active, that multitudes are drawn hither by utility, and detained by pleasure.

Beneath a fanciful flat-arched bridge, a canal falls into the Yang-tse-keang, and on a rocky height above it are pleasure-grounds, and public pavilions, and rustic theatres, from which the view over the delightful province of Keang-nan is so gratifying and celebrated, that the Pass of Yang-chow is also called "The Rock of Views." To these rocky retreats from the cares of commerce, the mandarins and the millions withdraw each evening; and, at these periods, the crowds that seek a transit of the bridge is too great to be accommodated within a reasonable time, so that a number of small boats are put in requisition to ferry the fashionable across the canal, a distance of a few yards only. Much of the interruption which the poor sustain, who are almost driven into the water, arises from the multitude of attendants upon the sedans of the mandarins: rank,

greatness, superiority above his fellow-men, being uniformly estimated by the splendour and number of a mandarin's retainers.

At the embouchure of the canal that traverses the Pass of Yang-chow, is a little bay in the river, where the salt-junks lie at anchor, and where they transfer their valuable freights to boats that navigate the canals and minor rivers of the province.

Yang-chow-fou is a city of ancient foundation, and said to contain two millions of inhabitants! At the period of Chinese chronology called "Spring and Autumn," about the year 600 B.C., it formed part of the state of Woo; it passed afterwards into the power of Yue; but under the Chen-kwo, or "Fighting Kingdom," it was transferred to the government of Tsoo, and thence to that of Tsin, the first of the line of universal monarchs. It was subsequently annexed to the district of Kei-keang, or "The Nine Rivers." At later periods, it is designated in native works by the name, Keang-too, "the River Court," or Court of Leang-nan, Kwang-ling, and Pang-chow; but the Sung dynasty restored its original name. At the commencement of the Ming, or last Chinese dynasty, it was known as Wei-haë-foo, which it exchanged for its present designation of Yang-chow. The district includes three cities of the second rank, and seven of the third. One of the most remarkable objects in this locality is the Ta-tung-shang, or "Great Brass Hill," so called from a monarch of Woo having coined money there. Other eminences adorn and distinguish this admired region; amongst them are the famous Kwan-lee-leang, the most remarkable for outline and elevation in the empire; and the Tuh-kang, to the north-west of the city, impending over the waters of the Yang-tse-keang, on which it is seated.

Amongst these lofty, sunny, yet agreeable hills, some natural productions are gathered, which are valued and admired. A medicinal plant called the cho-yo, well known in China, and of which there are thirty species, or sorts, is held in the highest esteem; the ho, or star-tree, is also indigenous here, as well as the hevan-heva, or circular flower.

THE SHIH-MUN, OR ROCK GATES,

PROVINCE OF KIANG-NAN.

"For ever glideth on that lovely river:
Laden with early wreaths the creepers twine,
While like the arrows from a royal quiver,
Golden the glaring sunbeams o'er them shine."

L. E. L.

An instinctive love of the picturesque, a prerogative of the mountaineer in all parts of the world, is peculiarly the inheritance of the Chinese; and, in the



Drawn by T. Allom.

Engraved by Le Petit

The Shih-Men, or Rocky Gates

Entrance of Canton river



Drawn by T. Allom

Engraved by S. Bradshaw

The Cataract of Shih-Tan.

Cascade de Shih-tan

Der Wasserfall von Shih-tan

Cascata di Shih-tan

Cascada de Shih-tan

Waterval van Shih-tan

Водопад Ших-тан

Pinsong yuan

Pinsong yuan

Pinsong yuan

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province of Kiang-nan, enriched and adorned by a majestic river, they have indulged their taste for landscape scenery in a manner and degree calculated to raise our estimation of their intellectual qualities. For some miles above and below the Shih-Mun, the river is enclosed between banks abrupt, rocky, but interspersed with patches and plateaus of productive land. The country behind is of a totally contrary character; there a wide-spread morass exists, difficult of drainage from the rocky ridges that form the river's bed, through which a passage for the surplus waters of the fens can scarce be found. Abandoning this moor to the wild tenants of the earth and skies, the population have flocked to the water's edge, and possessed themselves of the projecting ledges at the mountain's foot, the retiring bays at their sheltered base, or the vicinity of some dark pool, whose scaly treasures repay the fisherman for his constant toil. As the junks descend the river the velocity of the current increases, until its maximum is attained between the herculean pillars of the Rock Gates. There the navigation requires much caution; and often the most vigilant, confounded by the suddenness with which the two high pinnacles seem to close over him, and embrace the azure vault of heaven, mistake their distance, and are carried against the rocks. In the surrounding district, limestone prevails very generally, but on the river's side it appears to recline on a species of breccia: it would not be untrue to characterise the stone in the immediate vicinity of the Shih-Mun as marble, although the natives do not place any value on it for decorative purposes, neither do they burn it into lime.

On either side, and just below the rude rocky pillars that contract the passage, small coves, of great depth and perfect shelter, afford safe wharfage for merchant vessels; and there the trading junk is generally seen moored to the natural quay, the steadfast cliff; the contracting channel giving a violent and powerful efficacy to the volume of waters, which have consequently worked an immense depth here for their transit. In this deep basin multitudes of fish collect, and render their capture, by trained fishing-birds, an achievement both easy and profitable. The privilege of fishing between the Rock Gates is rented at a very high price from the local government.

THE CATARACT OF SHIH-TAN,

PROVINCE OF KIANG-NAN.

"He glorieth in his might alone,
A strong existence hurrying on
In conscious joy of power and speed."

RHAIADR DU.

THE western parts of Kiang-nan, bordering on the inland province of Hou-quang, are mountainous, arid, and sterile. Fruitful in rivers, their waters are

with difficulty approached, not only from the ruggedness of their rocky beds, but the great depths also to which these have been worn by the eternal action of the falling volume. Granite is the predominating rock in the most elevated places; but a species of slate-stone, hard, and of an irregular fracture, forms the channels of the mountain-torrents, assuming, in every instance, shapes the most bold and picturesque. At an elevation of some 1,500 feet above the level of the sea, the Tay-ho, a chief tributary of the lower Yang-tse-keang, receives the drainage of many hundreds of square miles in a country whose climate is particularly humid, and its whole accumulation falls over the brow of Shih-tan into a spacious basin of slate-rock, presenting, in the rainy season, an object of beauty, majesty, and interest.

At the foot of the mountain-pass, which is much frequented by travellers between the two adjacent provinces, a toll-house is erected, where each borderer is required to drop his contribution to the spirit of the hills and the torrents, the principal produce of which is believed to be the performance of certain propitiatory rites, by the resident bonzes, for his safe passage, especially by the seven cataracts of Shih-tan. As the ascent is aided by stairs cut in the compact schistus, a firm step is all that is required to accomplish the journey; but, where real dangers are absent, credulity supplies those that are imaginary. In the cooler seasons, numbers of borderers cross these hills, and brave the terrors of these haunted glens; while they carry, suspended from their shoulders, various articles of produce and barter from their respective homes. More wealthy persons are conveyed in a litter, or a comfortable sedan-chair, to the highest pinnacles and up the steepest ascents, whether for the purposes of business, or from superstitious motives.

In this picturesque locality, and amidst the shattered crags that hang over the seven cataracts, grows the Tong-choo, and also a species of Rhus, from the seeds of which an oil is expressed, used in the composition of a valuable varnish. Here also the tea-plant grows wild; and pines, both dwarf and lofty, adorn the cliffs on every side. The transfer of rice, the preparation of oil, or of varnish, and the felling of pine-timber, constitute so many sources of occupation to the mountaineers.

TAE-PING SHAOU-KWAN,

IN THE PROVINCE OF KEANG-NAN.

TWELFTH only in political importance amongst the flourishing cities of Keang-nan, Tae-Ping is first in picturesque position, and in general character for refinement and civilisation. Partaking of the natural blessings of the province, a genial climate and generous soil, it is enabled to compete with the largest cities in the empire in the quality of its manufactures, the improved growths of its



Drawn by T. Allom.

Engraved by J. Sands

The Tae ping Shaou Kwan.

Tae ping Shaou Kwan

Tae ping Shaou Kwan

THE LONDON PUBLISHING AND DELINEATING COMPANY, LIMITED



The Imperial Travelling Palace at the Emperor's New Years

Drawn by T. Allom. *Engraved by J. Cousen.*

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fruits and vegetables, and the reputation of its public seminaries. Indian ink, japanned wares, rice-paper, cotton, and silks, constitute the principal and most profitable of their transports; and the fishery of (sheyu) salmon is very productive; salt, marble, and coal are also procured in abundance in the encircling district.

The meeting of three navigable rivers here, all tributaries of the Yang-tse-keang, attracted hither, at an early period, the merchant, and manufacturer, and carrier; and here government deemed it prudent to establish a bar, or barrier, or boundary, at which toll was to be paid and licences granted. The position of the city is insular, and its enclosing rivers are crossed by pontoons or bridges of boats, that rise and fall with the rapid changes in the water-level; navigation also is less impeded by such yielding structures than by permanent buildings of either wood or stone, and they are both more easily destroyed and more quickly restored whenever war may arise. Walls, twenty feet in height, surround the city, enclosing within their circuit a surface varied by rocky eminences and secluded glens. The public buildings are very numerous, especially those dedicated to Confucius and the study of philosophy. From these seats of learning the empire is furnished with a large proportion of persons eminent for their acquirements in law and medicine, as well of those whose learning should render them superior to the baseness of becoming religious impostors, for as such only and truly can the priests of Buddha be characterised.

The literary reputation of Tae-ping is very ancient, and many emperors have conferred privileges upon it commemorative of the education of great mandarins. At the period of *Yu* (the Chinese deluge), this noble city belonged to Yang-chow; in the age of Confucius, to the territories of Woo; during the anarchy of "The Fighting States," to Tsoo and Tsin; soon after which it is called in Chinese maps, Tan-yang. Its present appellation, Tae-ping-foo, was bestowed upon it by the Ming, or twenty-first dynasty.

THE IMPERIAL TRAVELLING PALACE,

AT THE HOO-KEW-SHAN.

"Give me a mountain-spot where Nature's forms
Enchantress Memory twice doth consecrate;
Green dreamy vales, and summits swept of storms
Rife with the love-tale or dark wizard's fate.
Well might a Cham's pavilion-walls surround
The Buddhist's Chair and phantom-Tiger's Mound."

C. J. C.

JUPITER descended occasionally from Olympus, and became the guest of mortals, and the King of Tartarus emerged from his gloomy hall to visit the palace of Queen Ceres; yet the mighty autocrat of the "Celestial Empire" never deigns to

enter any, save an imperial habitation. No private palace of his humiliated mandarins, no public serai of his enslaved subjects, is ever honoured by the imperial presence: when the court makes a tour of pleasure or policy, the retinue is lodged at "travelling palaces" erected for their reception. These occur along the great high-roads that connect the principal cities of the empire, and some of them exceed in sumptuousness, all in picturesque accompaniments, the much-celebrated palace and gardens of Peking.

The summit of the bold rock that rises abruptly behind the imperial buildings, and is connected with the opposite cliffs by an arched viaduct spanning a deep ravine, is surmounted by the beautiful Han-meaou pagoda of seven storeys.

Adjacent to this glorious relic of Buddhism stands the Chair, a rude rock, such as the Druids of old erected in Britain, whence the venerable Sang-kung delivered his discourses, and taught the vain precepts of his idolatrous faith. His throne, more imperishable than his theory, looks down upon the "Sword Pool" beside it, along the banks of which, for thousands of cubits, two walls resembling mountains extend, although evidently "cut by the hand of man;" the water is remarkable for its transparency, as well as for the violent agitations to which it is subject upon the least visitation of wind: and the melancholy sound of its waves, as they roll upon the shores, is heard in solemn echoes all round the group of the Tiger Mound. A pathway from the bank of the fairy lake descends amidst rocks, and grottoes, and sparkling fountains, re-conducting the visitor to the garden from whence the principal front of the palace is approached. An Oriental topographer, in the florid style of his climate, speaking of the scenery of Hoo-kew, says, "Its height does not oppose the clouds, its depth does not conceal its prospects, nor is its shallowness a hillock; it has paths extending to an extraordinary distance, apparently impervious, and then again passable, with rocks which seem suddenly to divide, and then as suddenly to unite."

In the centre of the accompanying view may be observed an upright stone, inscribed with the words "How-kew," the name of the place; its presence affords another analogy between Oriental customs and those of these western isles. There are still in North Wales many such "upright stones," some, perhaps, like the Roman *Termini*, to mark territorial boundaries; one called Maen y Campiau, "the Stone of Games," the goal, perchance, of some primitive stadium; while another, perpetuating a station of pilgrimage or penance, is still designated Maen Achwynffan, "the Stone of Lamentation." This assemblage of ancient remains, this group of picturesque hills, rendered interesting by so many associations, is now included within the grounds and the gardens of an imperial palace, and is not likely to again revert to the dominion of priestcraft.

END OF VOL. I.



Drawn by T. Allom

Engraved by S. Fisher

Scene in the Suburbs of Tong-hae

Tea ware in Fauxbon up to Tong-hae

Tea ware in Fauxbon up to Tong-hae

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED



CHINA,

SCENERY, ARCHITECTURE, SOCIAL HABITS, &c.

Illustrated.



Tree Vingers near Amoy.

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THE

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THE MANNERS AND CUSTOMS OF THE CHINESE,

In a Series of Steel Engravings,

FROM ORIGINAL SKETCHES BY T. ALLOM, ESQ.

VOL. II.

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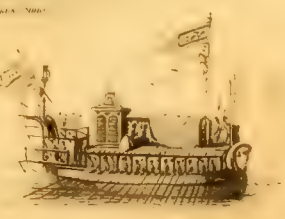
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FOLDOUT BLANK

JAPAN & COREA







Longitude East From Greenwich

THE HISTORY OF CHINA,

FROM

THE EARLIEST PERIOD

TO THE

MASSACRE OF THE CHRISTIANS AT TIEN-TSIN.

SECTION II.—FROM 1840 TO THE PRESENT TIME.

Basing its judgment upon all the circumstances and the hostile feelings of the Chinese, the British government resolved to despatch to the Celestial Empire, a force sufficient to maintain the honour of England, and to protect the British, who, for the purposes of trade, had located themselves in that country. A squadron, with 4,000 troops, was fitted out, and placed under the command of Rear-Admiral the Honourable George Elliot, C.B., with Commodore Sir J. J. Gordon Bremer, C.B., for his second in command. This fleet began to arrive early in June, 1840; and by the 21st of that month, the whole, with the exception of the *Melville*, 74, the admiral's flag-ship, were in the estuary of the Pearl River. In the preceding May, the Chinese had sent eight junks and three large boats against the British ship *Hellas;* and on the 9th of June, also sent a number of fire-ships to destroy the British men-of-war that had then arrived. Sir J. J. Gordon Bremer issued a notice, declaring, that on and after the 28th of June, the river and port of Canton would be strictly blockaded. Taking a strong force with him, he sailed northwards on the 30th, having on board Captain Elliot, who had been nominated to be a joint plenipotentiary, to aid in settling all matters of dispute with the emperor.

On the 2nd of July, the *Blonde*, 44, being off the island of Amoy, and Captain Bourchier wishing to open a friendly communication, he despatched a boat with a flag of truce to the shore. This boat was fired upon, and the officers insulted. As soon as they returned to the ship, Captain Bourchier opened a terrific cannonade on the batteries and war-junks, inflicting great damage, and scattering

the troops in all directions. On the 4th, the *Wellesley*, *Conway*, and *Alligator* took up a position in the harbour of Ting-hai, in the island of Chusan, which they captured on the 5th; ninety-one guns being amongst the spoil. On the 10th, a blockade was established, for a considerable distance on each side of the Canton river: and about the same time a proclamation was circulated, signed by the Chinese commissioner Lin, offering rewards for the destruction of British vessels, and the capture of British officers and men. One of the first victims to this proclamation was Mr. Stanton, an English merchant, who was seized by kidnappers and carried to Canton. On the 19th of August, Captain Smith, in the *Diana*, with the *Hyacinth* and *Larne*, attacked a Chinese force collected at Macao. The "braves" were driven away, their guns spiked, about sixty killed, and their barracks burned, the British losing only four men. On the 16th of September, Captain Anstruther was seized at Chusan, tied up in a sack, and conveyed to Ningpo, where he was subsequently exposed in a bamboo cage. If any seamen strayed ashore they were treated with the greatest barbarity, which excited in the British sailors the fiercest desire for vengeance.

The capture of Chusan, and the appearance of Captain Elliot, followed by several armed vessels at Tien-tsin, in the Peiho, induced the Chinese to temporise; and a commissioner, named Keshen, was sent on board the *Madagascar*, to confer with the chief superintendent. Keshen—appointed imperial commissioner, to supersede Lin, who was disgraced—persuaded the Elliots to sign a truce on the 6th of November, and transfer the negotiations to Canton. The squadron which had approached so near to Peking, accordingly returned to the south, arriving off Macao on the 20th. On the 29th, Admiral Elliot resigned his command, and also his office of plenipotentiary; but the negotiations proceeded; and on the 12th of December Mr. Stanton was released. But while, as was supposed, the hostile parties were effecting an accommodation, an edict appeared on the 6th of January, 1841, ordering every Englishman and all English ships to be destroyed in the neighbourhood of Canton. This edict being a daring violation of the truce, on the 7th the forts of Chuen-pee and Ty-cock-tow were attacked, and captured by a British force. One division of the fleet, under Captain Herbert, attacked Chuen-pee; a second, under Captain Scott, Ty-cock-tow. There was a large Chinese force on the latter island, which received the British with deafening shouts, the beating of gongs, vociferous threatenings, and finally, a general cannonade from their numerous guns. The British advanced calmly and firmly, drove the Chinese before them, and climbing a steep hill which commanded their camp, planted the union-flag over a watch-tower on its summit. At Chuen-pee the Chinese made a desperate resistance: 600 of them fell either in their intrenchments, or in the huts to which they had fled for refuge; while the British "had *not one* killed, and only thirty wounded, many of whom being so from the blowing-up of a magazine." The triumph of the fleet was equally signal; "eleven war-junks, including the admiral's, having been destroyed."

On the same day, the *Nemesis*, *Sulphur*, *Calliope*, *Starling* (which had recently joined the squadron with the *Samarang* and *Herald*), and *Larne*, attacked a number of war-junks lying in Anson's Bay. The chief of the work fell upon the *Nemesis*. A rocket, discharged from her deck, penetrated the magazine of one of the junks, which blew up; when she steamed up the bay, and brought off two others. All the junks stationed there were captured or destroyed. The next day, preparations were made for attacking the Bogue Forts; Admiral Kwan, however, solicited another armistice, which Captain Elliot impoliticly agreed to. Keshen now appeared disposed to bring matters to an amicable conclusion; and on the 20th of January, Captain Elliot announced that a treaty had been signed, by which it was provided—

1st. That the island and harbour of Hong-Kong should be ceded to England. 2nd. That the British government should receive an indemnity of 6,000,000 dollars—1,000,000 to be paid directly, and the rest by equal yearly instalments. 3rd. That there should be direct official intercourse between the two countries, upon an equal footing. 4th. That trade with Canton should be reopened within ten days after the 2nd of February (the Chinese New Year's Day); and that commerce should be carried on at Whampoa till arrangements had been made for carrying it on at Hong-Kong.

On the 26th of January, formal possession was taken of Hong-Kong; and it was supposed that the war was really at an end; but on the 11th of February, Keshen received an edict from Peking, disapproving of the terms of the treaty, and refusing the emperor's assent to them. Accordingly, on the 23rd, hostilities were resumed. On the 24th Chusan was evacuated, that the English force might be concentrated; and, on the 25th, a Chinese proclamation appeared, offering rewards for the bodies of Englishmen, whether dead or alive; 50,000 dollars being the sum stipulated to be paid for any of the commanders.

Sir Gordon Bremer, now the commander-in-chief, resolved to proceed at once to Canton. On the 26th of February, the Bogue Forts, situated on the islands of Anunghoy and North Wantung, at the mouth of the Bocca Tigris, were, after some sharp fighting, taken. Admiral Kwan was killed: 459 guns were captured. On the 27th, the *Calliope*, *Samarang*, *Herald*, *Alligator*, *Sulphur*, and *Nemesis* (called the "light squadron"), under Captain Herbert, of the *Calliope*, proceeded up the river towards Canton, attacking and capturing, on their way, the forts and batteries on the island of Whampoa, and the ship *Cambridge*, which the Chinese had, some time before, purchased from the English, and had armed with thirty-four guns. On the 2nd of March, Sir Hugh Gough arrived, having been sent by the governor-general of India, to take the command of the land forces; and on the 3rd, the prefect of Canton visited Captain Elliot, under a flag of truce, and induced him to consent to another suspension of hostilities for three days.

On the 6th of March, hostilities were resumed. Napier's Fort (situated on a small island to the northward of Whampoa, and named after Lord Napier) was occupied by the English, and a proclamation issued to the people of Canton; in which they were told, that, if they remained quiet, and left fighting to those

of their countrymen to whom it more especially belonged, the city would be spared. On the 12th, Keshen, who had been degraded, and deprived of his valuable property, left Canton a prisoner; and on the 18th—the *Nemesis*, *Samarang*, and *Atalanta* having returned from a successful cruise—Captain Elliot sent the first-named vessel to Canton, with a despatch for the person then chief in authority, his object being still not to push hostilities to the extreme. The steamer hoisted a flag of truce, and similar flags were hoisted on board the boats which accompanied her. They were, nevertheless, fired upon from "Bird's-eye Fort," close to the city. Captain Herbert was ordered to punish this aggression with all possible promptitude; and he carried out his orders most gallantly. The vessels engaged were the *Modeste*, the *Algerine*, the *Starling*, and the *Herald;* the *Hope* and *Louisa* tenders; and the *Nemesis* and *Madagascar* steamers. The Bird's-eye, the Rouge, the Shameen, and the Dutch Folly forts were captured; a number of junks were destroyed in Fatee Creek—an inlet of the Pearl River, opposite Canton; and all the foreign factories, with 461 guns, were taken. Instead of capturing the city, which was completely at his mercy, Captain Elliot, on the following day, sought an interview with the Chinese commissioner, Yang-Sang; and on the 20th it was announced that an arrangement had been made for a suspension of hostilities. Trade was immediately resumed; but Sir Gordon Bremer, not being satisfied with the conduct of the chief superintendent, left the squadron, and proceeded to Calcutta, to consult with the governor-general. On the 14th of April, two other commissioners, Lung-Wan and Yih-Shan, were appointed to act with Yang-Sang; and Captain Elliot, for some time deceived by their professions, ordered the vessels of war to proceed lower down the river. The Chinese, it appeared, only wanted to gain time. The month of May was ushered in with hostile proclamations from Peking. By the 8th, numerous reinforcements, in boats and men, had arrived at Canton. On the 10th, Captain Elliot went himself to that city to have an interview with the commissioners, taking Mrs. Elliot with him, to inspire more confidence; but the Chinese were bent on trying still further the fortune of war, and he prepared to attack that city for the third time.

Wishing to have a larger force than on the former occasion, Captain Elliot proceeded to Hong-Kong, to collect more ships; and on the 21st of May, the squadron, under the command of Sir Fleming Senhouse, moored in front of the factories. The superintendent then issued a proclamation, advising the merchants, who had again resorted to the city, to make preparations for leaving at a moment's notice. The same day, the Chinese made an abortive attempt to destroy the British ships with fire-rafts; and, on the 23rd, operations were commenced against Canton. The troops were landed in five divisions, numbering 134 officers, and 2,620 men, with Sir Hugh Gough for their chief commander. In the night the factories were occupied; and, on the 24th, several of the forts on the east and west of the city were taken; the British flag waved on the walls; and on the 25th, the forts on the White Cloud Mountains, to

the north of Canton, were occupied, and ninety guns captured. On the 26th, while the troops were engaged in getting up the heavy guns and ammunition, and preparing for the final assault, Captain Elliot, without the knowledge of General Gough, concluded a truce with Yang-Sang; and the next morning, just as the troops were about to be led up to the walls, it was announced that hostilities were to be suspended; with the additional information that the city was to be ransomed by the payment of 6,000,000 dollars. One million was paid on the 28th; 4,000,000 more on the 31st; and security being given for the remainder, all the troops were withdrawn on the 1st of June. On the 16th of July trade was reopened.

The proceedings of Captain Elliot were not approved by the military and naval authorities in the East; nor were they favourably received at home. He was, therefore, superseded and succeeded by Sir Henry Pottinger in the superintendency. Sir William Parker assumed the command of the fleet. These officials arrived in Macao roads on the 10th of August. Sir Henry immediately proceeded up the Pearl River, and, on the 12th, issued a proclamation stating the objects of his mission; which were, to conclude an honourable, and what promised to be a durable, peace. Having announced his arrival to the Chinese authorities, as "minister extraordinary and sole plenipotentiary, as well as chief superintendent of trade," he offered to treat with any one of equal rank; but refused to give an audience to the prefect of Canton, who was inferior to himself in every respect. As no plenipotentiary arrived from Peking, it was resolved that active operations should recommence, and that the first movement should be against Amoy, which was taken.

These successes seem to have made little impression on the Chinese. The capture of Amoy was followed, on the 17th of September, by the capture of the fort and island of Sheipoo, where five junks were destroyed, and thirty guns, with a number of small arms, taken. On the 1st of October, the city of Ting-hae was again captured, and the island of Chusan recaptured. The next movement was upon Ningpo, which was commanded by the town and fortress of Ching-hai. This place was captured on the 10th of October; and on the 13th Ningpo was taken possession of. These losses, if made known at Peking, produced no impression on the emperor; for, in November, he issued another edict, urging the extermination of all the English. The latter resolved to winter at Ningpo; and as it was ascertained that the Chinese were collecting troops in the neighbouring towns, to cut off communication with the natives, if not to attempt to retake the city, an expedition, consisting of the *Nemesis*, *Sesostris*, and *Phlegethon* steamers (the two latter new arrivals), was despatched up the river in December, and the towns of Yu-yaou, Tsze-kee, and Foong-hua captured. An extensive depôt of arms, ammunition, and clothing was found at Yu-yaou.

The January and February of 1842 were passed in comparative quiet; but the wily Chinese were organising their strength; and, on the 10th of

March, from 10,000 to 12,000 "braves" attacked Ningpo and Ching-hai simultaneously. They were repulsed, leaving about 600 killed, besides wounded, whom they could not carry off. A force of between 7,000 and 8,000 (a considerable part of it consisting of the emperor's body-guard) still remained, strongly posted near Tsze-kee. On the 15th, about 1,000 of the British, under Sir Hugh Gough, attacked this force; and although the Tartars fought well, it was totally dispersed. In April, the British received reinforcements; and in May it was resolved to attack the town of Chapoo. As the force was not sufficiently numerous to be divided, Ningpo was evacuated on the 17th; and on the 18th Chapoo was captured. The troops rested there for three weeks, when they again embarked, and on the 13th of June entered the Yang-tze-kiang river. On the 16th, Woosung, a tower standing at the mouth of a river of that name, a tributary of the Yang-tze-kiang, was taken, with 230 guns. The army then advanced to Shanghai, about seven miles from Woosung, by land, but double that distance by the river. This town surrendered on the 19th of June, after a very faint resistance, being deserted by its troops. Both arms and military stores were found in the arsenal; and 171 cannons were taken, only twenty-three of which, however, were of any value.

On the 5th of July, Sir Henry Pottinger issued a proclamation from Shanghai, setting forth the complaints and demands of Great Britain; the latter including indemnity for losses and expenses; the establishment of a friendly intercourse, upon equal terms, between the two countries; and the cession of towns and territory for commerce, the residence of merchants, and as a guarantee against future aggressions. On the following day, the British fleet advanced up the Yang-tze-kiang, and on the 20th, anchored off the "Golden Island." On the 21st, the maritime city of Chin-kiang-foo, forty-eight miles N.E. of Nanking, was invested. It was defended by a large Tartar force, and taken after a brave defence, more scientifically conducted than that of any other place which fell into the hands of the British during the war. After its surrender, the Tartar general and many of the garrison committed suicide. The city suffered much from pillage, committed chiefly by the Chinese, who flocked to it in great numbers after the Tartar troops had left it. About 60,000 dollars' worth of Sycee silver was found in the public coffers, and large quantities of ammunition and stores in the public offices. As soon as the men had obtained sufficient rest, the main body of the fleet and army moved on Nanking, which was reached on the 4th of August by the advanced ships. On the 9th, the remainder of the fleet arrived, and the disembarkation of the troops commenced. On the 13th all was ready for the attack, which was to have been made the next day; but three officials—Keying, a Tartar general belonging to the imperial family; Neu-kién, a general of the two Kiang provinces; and Elepoo, an imperial commissioner—had arrived to treat for peace. In the night of the 13th, these plenipotentiaries forwarded a letter to Sir Henry Pottinger, begging him to delay hostilities for a few hours; and, the following morning, produced the

emperor's commissions, authorising them to conclude a treaty. On the 20th, a visit of ceremony was paid by the Chinese negotiators to Sir Henry Pottinger, on board the *Cornwallis;* on the 24th, the chief superintendent, Sir Hugh Gough, and Sir William Parker, returned this visit in form; on the 26th, the negotiations commenced; and, on the 29th, the treaty was signed. The terms were—

1. Lasting peace and friendship to be established between the two nations.—2. China to pay 21,000,000 dollars [*i.e.* 6,000,000 for the destroyed opium; 3,000,000 for debts due to the English by the Hong merchants; and 12,000,000 to the British government for the expenses of the war]; 6,000,000 to be paid at once, and the rest in three equal yearly payments.—3. The ports of Canton, Amoy, Foutchow, Ningpo, and Shanghai to be thrown open to British merchants; consular officers to be appointed to reside there; and regular and just tariffs of import, export, and import transit duties to be established.—4. The island of Hong-Kong to be ceded in perpetuity to Great Britain.—5. All subjects of her Britannic majesty, in confinement in China, to be released.—6. An amnesty to be accorded to all Chinese subjects who might have aided or taken part with the British during the war.—7. Correspondence to be conducted on terms of perfect equality between the officers of each government.—8. On the payment of 6,000,000 dollars, all the British forces to be withdrawn, except from the islands of Chusan and Ko-lung-foo, which were to be held as a guarantee, until the opening of the ports and the money payments were concluded.

On the 8th of September, the emperor gave his assent to this treaty, unpalatable as it must have been. On the 31st of December, the great seal of England was attached to it by Lord Lyndhurst, then Lord Chancellor; and on the 22nd of July, 1843, a proclamation was issued by Sir Henry Pottinger, announcing that ratifications had been exchanged with all the formalities. The trade, upon the new system, was commenced at Canton on the 27th; and shortly after, an imperial edict was issued, declaring the other four ports open to British commerce. In October, a supplementary treaty was concluded, under which the British were to have access to Canton; and in the following February, Sir H. Pottinger returned to England, and was succeeded by Mr. (now Sir J. F.) Davis. Comparative quiet now ensued till 1847, when, in order to enforce compliance with certain measures by the Chinese, an expedition sailed from Hong-Kong about the 1st of April, under General d'Aquilar. Having arrived at the Bocca Tigris, the troops disembarked, on the 5th, in front of the forts. Showers of grape were poured on them as they advanced to the batteries; but the guns were so badly directed, that no loss was sustained. The forts were soon taken, and 879 pieces of heavy cannon spiked, or otherwise rendered unserviceable. The Chinese high commissioner, Keying, waited on Sir John Davis on the following day, and the demands of the British were complied with. Trade was then, for several years, carried on, with occasional complaints on both sides; but it kept increasing in value and importance.

In 1848, serious insurrectionary movements arose in the southern provinces of Hoo-nan, Kwang-see, and Kwantung; and a numerous body of rebels committed great outrages within 120 miles of Canton, capturing towns, and at times defeating the emperor's troops.

Whilst these dissensions were at their height, the emperor, Taoeu-kwang, died. The new monarch assumed the name of Hien-foung, or "Complete Abundance." He was only nineteen years of age, and for some time was surrounded

by flatterers, eunuchs, and concubines. He remained in seclusion in his palace—itself a town; and the insurrection which disturbed the last years of his father's reign, began to assume especial importance in the province of Kwang-see, situated at the south-western part of the empire, under the rule of a governor-general, and forming part of the viceroyalty of the two Kwangs. In the most distant mountains of this province, dwell the Miao-tszes—a native race which has constantly maintained its independence; and with them the insurgents entered into an alliance. At the head of this insurrection were skilful officers, who defeated the imperial troops wherever they were encountered, and took several large towns. Siu, the viceroy of the two Kwangs, addressed a proclamation to the rebels, calling upon them to submit. Their chiefs replied by a manifesto, asserting, that the Mantchoos, who for two centuries had been in possession of the throne of China, were descended from an insignificant nation of followers; they had succeeded by means of a veteran army inured to warfare, and active in acquiring plunder and power; and had thus shown, "that the only thing requisite for usurping empire, was the fact of being the strongest." They contended, that they (the rebels) had as much right to collect taxes as the Mantchoos; and asked, "Why troops were sent against them? Such a proceeding struck them as being very unjust." Down to 1855, they greatly disturbed the tranquillity of the empire, capturing Shanghai, Amoy, and several other places of great importance. In the June of that year, however, the imperialists recaptured these and other cities; and in September, the *Peking Gazette* announced, that the empire, north of the Yellow River, was clear of rebels. Still they held Nanking, and thence made constant raids eastward, westward, and southward, without effecting any decided success. An eastern and a northern wang, or king, who had joined them, were, in 1856, accused of treachery and conspiracy. Many of their followers were also taken, charged with the same crimes; and as they had made the famed porcelain pagoda their rendezvous, that beautiful pile, with a number of the conspirators in it, was blown up with gunpowder. These events led to the concentration of the insurgent force, which, in 1857, occupied "a small section of the valley of the Yang-tze-kiang, running about 350 miles along its southern bank, from Ching-kiang-foo to Kew-kiang, on the northern margin of the Poyang lake in Kiang-see."*

The relations between the English and the Chinese, subsequent to the attack on the Bogue Forts in 1847, and during the progress of the Tai-ping rebellion, had been pacific, though the authorities at Canton had hesitated to carry out the supplementary treaty of Nanking, by giving the Europeans free admission to that city, on the ground that it would occasion constant quarrels between the natives and the sailors. There seemed to be so much doubt as to the value and the importance of the concession, that, after Sir George Bonham had been a short time in China, he consented that the article of the treaty by which this free admission was guaranteed, should not be enforced; but the *right*

* The Rev. W. C. Milne.

of the English to enforce it was by no means abandoned. Matters continued to be conducted with tolerable harmony, in so far as the intercourse of the English with the Chinese authorities was concerned; but the ships and boats of the former were sometimes engaged with pirates; and several gallant actions with the junks of those marine marauders took place. The result tended greatly to check piracy in the Chinese waters, though it could not be entirely extinguished.

Subsequent to the treaty of 1842, and under its provisions, it had been the custom, when a Chinese vessel came into the possession of a British owner, to issue a certificate of register, authorising it to bear the British flag, and, as a British vessel, to navigate those rivers, and trade with those ports which were, under that treaty, opened to foreigners. In September, 1855, a vessel of the class called *lorchas*, and named the *Arrow*, received a certificate that she was registered, for twelve months, as a British vessel, to trade between Hong-Kong and Canton. In October, 1856, she was lying in the Pearl River; and a trader, whose vessel had been destroyed by pirates, gave information that some of these were amongst her crew. The mandarin Yeh, viceroy of the province of Kwang-tung, and the emperor's commissioner at Canton, immediately issued orders for their arrest. Accordingly a party of Chinese soldiers boarded the *Arrow* when the British flag was flying at her mast-head, and an Englishman on board acting as master. Having first pulled down the flag, the Chinese arrested the crew, twelve in number. Only two of them were positively charged as pirates; a third was, apparently, required as a witness; and there does not appear to have been any pretext for seizing the other nine. This act was considered by Mr. Parkes, the British consul at Canton, to be a violation of the treaty of October, 1843, supplementary to that of 1842, which provided that, previous to the arrest of any persons who may be on board British vessels, the Chinese officials should first communicate with the British consul, who would give the necessary authority for their being taken into custody. Upon the question of the nationality of the *Arrow* all the subsequent proceedings were based. As the certificate granted to that vessel had expired on the 27th of September, it would appear, to unbiassed observers, that she was restored to her old nationality; and that there was, strictly speaking, no violation of the treaty by the Chinese. But the British authorities contended that Yeh did not know that the term of registry had expired; that he had acted in contempt of the regulations which the treaty imposed; and that he had insulted the British flag, for which an apology must be made. Writing to Mr. Parkes, Sir John Bowring, the British plenipotentiary at Hong-Kong, distinctly admitted that "the *Arrow* had no right to hoist the British flag;" but, in reply to Commissioner Yeh, who maintained that the lorcha "assumed that flag without being entitled to it," or "fraudulently," as he subsequently expressed himself—the plenipotentiary declared, that "there was no doubt the lorcha *Arrow* lawfully bore the British flag, under a register granted by him." She was bound to Hong-Kong at the

time the men were arrested; there the certificate would have been renewed; and it is maintained, that, although under our municipal regulations, "as *between ourselves and the vessel*, she had lost, by a very few days, her claim to insist upon our protection," yet, "as *between ourselves and the Chinese*, this technical flaw in the register made no difference whatever; and that the *Arrow*, by treaty and international law, as distinguished from municipal law, remained a British vessel to all intents and purposes, according to the broad meaning of the treaty with China, which was all Sir John Bowring had to consider."*

As soon as Mr. Consul Parkes heard of the capture of the men, he proceeded to the war-boat on board of which the prisoners had been taken, where he found an officer in charge, named Le-yung-shin, to whom he explained the gravity of the error which had been committed, and the gross indignity offered to the national flag by hauling down the lorcha's ensign. The Chinese officer was required to send the prisoners to the British consulate, there to await examination; but Le-yung-shin refused to give up the men; and on Mr. Parkes insisting on their being delivered, he threatened to repel, by force, any attempt made to take them out of the war-boat. Mr. Parkes had no means of resisting force; he therefore returned to the consulate, and wrote to Commissioner Yeh, informing him of the facts, and stating, that the insult offered to the British flag was one of a "very grave character, which required immediate reparation." He required that the men who had been carried away from the *Arrow* should be returned to that vessel, in his presence, by the officer who took them; and, if accused of any crime, that they should be taken to the British consulate, where he would be prepared, with proper officers nominated by Yeh, to investigate the case. The consul also put in a claim for any expenses the lorcha might incur from the detention rendered unavoidable by the seizure of her crew. The same day the consul sent a despatch to Sir John Bowring, informing him of the circumstances. He also wrote to Commodore the Hon. Charles Elliot, commanding her majesty's ship *Sybille*, requesting that he would proceed to Whampoa, as the presence of that vessel there might have the effect of materially strengthening his position.

Yeh did not reply to the consul's letter till the 10th of October. The purport of his answer was, that the men had been arrested because the commissioner had been informed that they were the perpetrators of an act of piracy committed on a merchant vessel belonging to Hwang-leen-kae, at San-chow-tang, in St. John's island, on the 6th of September. The deposition of the informer was inclosed, to the effect, that he "was certain" that Le-mingtae, one of the men taken into custody, "was one of the pirates" who attacked his vessel. Another deposition, made by Woo-ajin, a Chinese who had been on board the *Arrow*, also accompanied the despatch, setting forth that the vessel belonged to one Loo-Aching, who built it, and obtained for it, through a foreign firm [Mr. Block, the Danish consul], a registry, for which he paid 1,000 dollars. He also deposed

* See Mr. E. A. Bowring's Letter to the *Times*, of March 13th, 1857.

that Le-mingtae told him, that he and Leang-keen-foo, another sailor, were engaged in plundering junks off San-chow-tang, on the 4th of September. On these depositions, Yeh maintained, that "there were good reasons for seizing the men;" and that "Woo-ajin, Le-mingtae, and Leang-keen-foo must be again very strictly examined." The other nine men he ordered to be returned to the vessel; but he contended, that the facts spoken to by Woo-ajin, showed that "the lorcha was not a foreign vessel, and that it was useless to enter into any discussion respecting her." This communication was forwarded to Sir John Bowring; who, in his reply, asserted the contrary, and concluded by saying—"If these representations fail, the senior naval officer will be authorised to seize and keep in his possession one of the imperial junks, until redress be obtained, or further instructions received from his excellency the naval commander-in-chief."

Mr. Parkes received this despatch on the 12th of October, and communicated its contents to Yeh; who, in his answer on the 15th, adhered to his former statements; adding, that when the Chinese soldiers went on board the lorcha, they saw no foreigners, and that no flag was hoisted. Our consul, however, responded, that he "had the most clear and conclusive proofs" of the facts denied by the commissioner. Whilst this correspondence was proceeding, Sir J. Bowring communicated with Sir Michael Seymour, the rear-admiral in command in the Chinese waters; who directed Commodore Elliot to execute the plenipotentiary's order to seize a junk. That officer, in consequence, took possession of one on the 14th of October, on the supposition that it belonged to the government. It, however, proved to be private property, and was subsequently restored. After this seizure, several more letters passed between Mr. Parkes and Yeh; but the latter continued to persist that the *Arrow* was not a foreign vessel, therefore the British had nothing to complain of. No apology for the occurrences of the 8th was made, or hinted at; and as the seizure of the junk on the 14th produced no change in the commissioner's demeanour, Mr. Parkes proceeded to Hong-Kong, to consult with Sir John Bowring and Rear-Admiral Seymour, as to the best measures to be adopted. After due consideration, they came to the conclusion that the seizure of the defences of Canton would be the most judicious step, both as a display of power without the sacrifice of life, and as a proof of their determination to obtain redress—"experience of the Chinese character having proved, that moderation is considered, by the officials, only as an evidence of weakness."* Accordingly, on the return of Mr. Parkes to Canton on the 21st of October, he sent a despatch to Yeh, allowing him twenty-four hours to comply with the demands made in his previous letters. On the 22nd, the commissioner offered to give up ten of the men; but twelve being seized, the consul refused to receive a smaller number. The twelve were then sent, with a demand that two of them should be returned; but as they were sent privately to the consulate, and not publicly to the vessel, as required, Mr. Parkes declined to receive them.

* Sir M. Seymour's despatch, Nov. 14th.

When the twenty-four hours of grace given to Yeh had expired, and "no sign" of a compliance with the demands of Sir John Bowring had been made, the rear-admiral began to take active steps for carrying out the resolution at which the three officials had arrived—to take possession of Canton.* Having moved the *Calcutta* as far above the Bogue Forts as her draft of water permitted, on the morning of the 23rd of October, Sir Michael Seymour and Commodore Elliot proceeded, in the *Coromandel*, to Canton, with the *Sampson* and *Barracouta* in company, having with them detachments of royal marines, and boats' crews of the *Winchester* and *Bittern*, and the boats of the *Sybille*. As this squadron approached Blenheim Reach, the *Sampson* and a portion of the force were detached, and sent up the Macao Passage, to the west, to capture the Blenheim Fort, and prevent the Chinese from obstructing the channel. The rear-admiral proceeded, with the *Coromandel* and the *Barracouta*, to the Four Barrier Forts, five miles below Canton. The steamers were anchored above the forts, which were captured, with about 150 guns. The British sustained no loss, though they were fired upon by the Chinese. The return fire killed five of the enemy. As soon as these forts were taken, Commander Fortescue, in the *Barracouta*, was sent to follow the *Sampson;* and the guns in the Barrier Forts having been spiked, the ammunition destroyed, and the buildings in the forts reduced, the rear-admiral proceeded to Canton. On arriving, he learnt that parties from the *Sampson* and *Barracouta* had taken Blenheim, and also Macao Fort; the latter a very strong work, situated on an island in the middle of the river, and mounting eighty-six guns. Sir M. Seymour garrisoned this fort, with the intention of retaining it for future operations.

Mr. Parkes now again wrote to Commissioner Yeh, informing him of the proceedings of the squadron, and stating, that the commander-in-chief would destroy all the defences and public buildings of Canton, unless the demands already made were complied with; and that, if the "movements should occasion, or lead to, the destruction of any British property, the British government would demand from that of China full compensation for the same." Yeh, in his reply, on the following day, adhered to his former position, that the *Arrow* was not a British vessel; said he had returned the twelve men seized on the morning of the 22nd; that it was owing to his being at peace with the consul's "honourable nation, that the soldiers, in no instance, offered resistance" to the British on the previous day; but if violence were again resorted to, "occasioning trouble among the people of the city," who would "not submit to such proceedings," he should "find it difficult to employ persuasion on their account." The result of Yeh's firmness—or obstinacy, as most people thought it—was, that, on the same day his reply was received, a body of marines was landed, to aid detachments from the crews of the *Sybille* and *Encounter* (already at Canton),

* The vessels in the Canton waters at this time were—the *Calcutta*, flag-ship, 80; *Sybille*, 44; *Nanking* and *Winchester*, 50; **Hornet*, 17; *Comus* and **Niger*, 14; *Bittern*, 12; **Encounter*, **Barracouta*, and **Sampson*, 6; and **Coromandel*, of 3 guns. Those with the asterisk were steamers.

to protect the factories; and the rear-admiral proceeded, in the *Coromandel*, to join the *Barracouta*, off the Macao Fort. Then, at a preconcerted signal, the Bird's-nest Fort, mounting forty-five guns, and a small fort opposite the city, which might have annoyed the factory, were taken without opposition; as were, on the same day, the Shamin Forts, at the head of the Macao Passage. The guns in these forts were rendered unserviceable, and the ammunition destroyed. Measures were then adopted, under the superintendence of Sir M. Seymour's flag captain, W. K. Hall, and Captain Cowper, R.E., to protect the factories. The remainder of the royal marines on board the ships were landed, under Captain P. C. Penrose, with a detachment of small-armed men; advanced posts and field-pieces were stationed at all the assailable points; barricades were thrown across the streets; whilst the boats kept vigilant watch to guard against the approach of fire-rafts and attacks by water. The United States' corvette, *Portsmouth*, under Commander Foote, was in the river; and a body of officers, seamen, and marines landed from that vessel, to protect the interests of the Americans at Canton.

Operations were continued on the 25th; when the Dutch Folly, in which were fifty guns, was taken and garrisoned by 140 men, under Commander Rolland, of the *Calcutta*. An attempt was made, in the afternoon, to expel the British from the neighbourhood of Canton. They were attacked by a body of Chinese soldiers, and supported by a larger party, occupying the streets to their rear. The guard of royal marines, under Captain Penrose, quickly forced them back, with a loss, as was understood, of fourteen men. The fighting did not prevent the rear-admiral from again attempting to effect an accommodation. As all the defences of the city were in the hands of the British, he made another appeal to Yeh, but ineffectually, as the commissioner still maintained, that, in returning the twelve men to the consul on the morning of the 22nd, he had complied with the demands made in Mr. Parkes' letters of the 8th and 12th. On receiving this reply, the treasure was removed from the factories to Hong-Kong, to which place the European and American ladies residing in the suburbs of Canton repaired.

The next day (the 26th) being Sunday, the din of arms ceased; and on the 27th, Mr. Parkes was instructed once more to write to the commissioner, stating, that as satisfaction had not yet been offered for the conduct of the Chinese in the affair of the *Arrow*, offensive operations would be resumed; and he was also instructed to add to his former demands another—that the foreign representatives should have the same free access to the authorities and city of Canton (where all the Chinese high officials reside), as that which is enjoyed, under treaty, at the other four ports, and denied at Canton alone. To this letter, Yeh, at the time, sent no reply; but, on the day he received it, issued a proclamation, under his own official seal, offering a reward of thirty dollars for every Englishman's head that might be brought to him. This reward was subsequently increased to a hundred dollars.

Not hearing from the commissioner, Sir M. Seymour continued his operations against Canton. The inhabitants had been previously warned to withdraw with their property, which they did; and, at 1 P.M. on the 27th, a discharge of shot and shell was opened, by the *Encounter*, upon the fortified residence of Yeh. The *Barracouta*, at the same time, took up a position at the head of Sulphur Creek, to the west of the city, and shelled the troops behind Gough's Fort, upon the White Cloud Hills. The next day, and on the 29th, the bombardment was continued, two of the *Encounter's* 32-pounders being placed in the Dutch Folly, and joining in the work of destruction. On the former day (the 28th), the governor's house, and a number of houses on both sides of it, were burned. On the 29th, it was ascertained that a practicable breach was made in the walls; and a force of about 400 seamen, marines, and artillerymen, was told-off to make an assault. The seamen were led by Captain the Hon. Keith Stewart, and Commanders Bate and Rolland; the marines by Captains P. C. Penrose and R. Boyle. Commander Bate was the first seen on the top of the breach, waving the British ensign. Here he was joined by the seamen and marines, who, diverging to the right and left, dispersed the Chinese troops, and took possession of the defences between two of the gates, with the guns in the breach. In the meantime, Captain Penrose had advanced to a gate on the right, where he was joined by Captain Hall, and the boats' crews of the *Calcutta* and *Barracouta*. They were assisted by Captain Fortescue, Lieutenant G. C. Fowler (the flag-lieutenant of the rear-admiral), and Captain Rotton, R.A.; and the gate was blown to pieces. The Chinese fled as the British approached; but they kept up a scattered and desultory fire, by which three of the assailants were killed, and eleven wounded. When the fighting ceased, the commander-in-chief entered the city, and visited and inspected the house of the high commissioner. The force "re-embarked at sunset," writes Sir M. Seymour to the secretary of the Admiralty, "and the officers and men were returned to their respective quarters; my object, which was to show his excellency that I had the power to enter the city, having been fully accomplished." The British had strictly observed the rear-admiral's orders—not to injure the people of Canton, or their property; but after darkness had set in, another fire broke out on the 29th, which consumed a large number of houses.

During the night, the Chinese filled up the breach with sand-bags and timber; but a few shots in the morning cleared it again. This effected, the rear-admiral personally addressed Commissioner Yeh, in the hope of inducing him to accede to the demands made by Mr. Consul Parkes. In his reply, Yeh still maintained his old ground. No breach of the treaty had, he said, been committed; and he had returned the twelve men. As to the new demand, for the admission of officials to Canton, he referred to the decision of Plenipotentiary Bonham, who, he said, "in April, 1849, issued a public notice at the factories, to the effect, that he thereby prohibited foreigners from entering the city;" and said, "he could suggest nothing better than a continued adherence to

that policy." The admiral replied, and Yeh responded; but no effect was produced; consequently, the steps already taken were followed up by pulling down a number of houses, which, if set fire to by the Chinese, would have endangered the factories; by bombarding the government buildings in the Tartar city, and Gough Fort, to the north-east; by destroying, on the 6th of November, a fleet of forty-three war-junks collected below the Dutch Folly, for the purpose of attacking the British ships and the factory; and by taking the two Bogue Forts on Wantung Island on the 12th, and the two on Anunghoy Island on the 13th, of November. In the two forts 410 guns were found. Considerable resistance was offered at the Wantung Forts—the Chinese standing to their guns till the British began to climb the embrasures, when they fled, and many jumped into the sea. At Anunghoy the resistance was feeble. Pending these events the Chinese were not altogether idle, but made a bold attempt to destroy the British ships by fire-rafts on the morning of the 8th; and, on the 13th, sent against them two fire-boats for the same purpose. No damage was effected on either occasion. The fire-rafts were destroyed by the seamen of the *Barracouta;* and the fire-boats exploded without doing any injury.

During these operations—in which Rear-Admiral Seymour received the cordial support of the British and foreign communities—the Chinese boats continued to furnish supplies to the English ships; and as that officer considered it of importance to inform the public of the nature of the grievances complained of—particularly as various placards had been issued by the government with a view to excite enmity against the British—he printed copies of his letters to the high commissioner, and had them distributed by Captain Hall from his boat, when they were eagerly read. Mr. Parkes also promulgated a *precis* of the whole affair in Chinese. On the other hand, a placard was distributed, headed, "Remonstrance of the Chinese Gentry;" in which Yeh's version of the quarrel was repeated, and the occurrences which had followed were termed a "perverse and unreasonable infringement of this treaty by the English officers." Between the 8th and 12th of November, however, Mr. Parkes received three deputations from the principal merchants and gentry of Canton, who were anxious to effect a settlement of affairs. They acknowledged that the demands made by the British authorities were not unreasonable; but, they said, "such was the inflexibility of the high commissioner's character, that they feared it would be useless to attempt to alter his expressed determination not to admit our representatives into his city." They loudly expressed their disapprobation of the commissioner's offer of a reward for the heads of Englishmen; but appeared powerless to accommodate the dispute, however much they might wish it. Their mission, therefore, accomplished nothing; and as the capture of the Bogue Forts placed the command of the river entirely in the hands of the British, the rear-admiral resolved not to undertake any further operations beyond the security and maintenance of his positions, leaving it to her majesty's government to determine whether the opportunity should be made available to enforce, to their

full extent, the treaty stipulations which the Canton government had, up to that time, been allowed to evade with impunity. The operations by which that position had been attained were laborious; and the rear-admiral expressed, in his report to the secretary of the Admiralty, his "entire approval of the conduct of the officers and men engaged in them." When these operations closed, the health of the men was remarkably good, and the squadron continued in an efficient state for any further service. The total loss of the British, up to the 13th of November, had been only four killed and twenty wounded.

Soon after the British operations against Canton and the forts had ceased, the Chinese authorities offered an insult to the flag of the United States. On the 15th of November, Captain Foote, of the United States' ship *Portsmouth*, left Whampoa, in his pinnace, for the purpose of proceeding to Canton to withdraw the seamen and marines who had been sent on shore to aid in protecting the factories. The English, though they destroyed the buildings in the Barrier Forts, and spiked the guns, had left the forts themselves standing; and as soon as Rear-Admiral Seymour had proceeded down the river, they were re-manned, and fresh guns placed in position. When the pinnace of the *Portsmouth* was passing the forts, it was fired upon—notwithstanding the ensign of the "stripes and stars" at the stern—and compelled to return to Whampoa. Captain Foote reported the circumstance to Commodore Armstrong, who, in the *Levant*, commanded the vessels of the States in the Pearl River. That officer resolving to bombard the forts, the *Levant* and *Portsmouth* immediately moved up the river and opened fire. The Chinese returned the fire, and appear to have stood to their guns very firmly, killing two men on board the United States' vessels, wounding others, and injuring the vessels themselves. Commodore Armstrong then wrote to Yeh, demanding an apology within twenty-four hours. An unsatisfactory answer being returned, the fire was reopened on the 17th, and, ultimately, the forts were taken and destroyed. Yeh then sent a letter to the American commodore, telling him, that firing on his flag was "a mistake!" and, for the present, hostilities ceased.

While this little *fracas* was going on, the *Calcutta* and the *Nanking* were engaged in blowing up the forts on Wantung and the Anunghoy islands. The *Hornet*, having been fired upon from the fort at Ty-cock-tow, that post was taken possession of, on the 16th of November, by Captain Stewart, and destroyed. Nothing further occurred till the 26th of November. On that day, reports having reached the commodore that the Chinese were re-arming the Blenheim Fort, he sent the *Barracouta*, and a party of royal artillery, under Captains Fortescue and Twiss, down the Macao Passage, to destroy the fort. The British found it occupied by about 150 soldiers, and fifteen mounted guns. The troops were driven out, the guns rendered useless, and the works blown up. As the Chinese authorities had also strengthened and re-armed French Folly Fort, Rear-Admiral Seymour—in pursuance of a resolution adopted, not to suffer the enemy to re-establish themselves at any of the defences in the neighbour-

hood of Canton—took up a position off the fort on the 4th of December, in the *Encounter*, which was accompanied by the *Barracouta* and the boats of the squadron, the latter having on board 350 small-arm men and royal marines, under the command of Captains Wilson and the Hon. A. A. Cochrane, of the *Winchester* and *Niger;* and Captains Penrose and Boyle, of the marines. The ships, anchoring about 850 yards from the fort, opened a heavy fire, and the marines landing, rushed forward and planted the British flag on the ramparts, the garrison quickly retiring. Contrary to the usual custom, however, the Chinese attempted twice to rally, but were driven back, and the Folly was in the possession of the British within one hour after the first gun was fired. Twenty guns were found in the fort; and on the walls were placards, offering rewards for the heads of the English, and of the Chinese in their employ. The guns were spiked, and the fort mined and blown up. In this affair the ships were hulled several times; but only one royal marine was killed, and one seaman wounded. Whilst this action was going on, troops were observed collecting in Canton, when Commodore Elliot threw several shells into the city from the Dutch Folly, and two magazines exploded. The next day, a seaman and a marine, who had strayed from their post at the Macao Fort, to the island of Honan, were murdered at the village of Nan-pieu. The rear-admiral sent a party to burn the village, and caused a proclamation, in Chinese, to be generally circulated, announcing his determination, "in every case, to hold that village or place responsible in which the life of an Englishman should be sacrificed."

Numerous complaints being made of piracies committed in the neighbourhood of Hong-Kong, the *Sampson* (Captain G. H. Hand) was despatched to check them on the 5th of December. He captured one large junk, and destroyed five others. On the 12th, an attempt to murder a seaman, in one of the river steamers, caused the destruction of the government buildings and the custom-house; and these retaliatory acts on the part of the British, perhaps led to an attack upon the factories, which was made on the 14th of December—the Chinese having, by that time, collected from 17,000 to 20,000 troops at Canton. About 11 P.M., they set fire to some houses near the factories, which had not been pulled down; and the fire communicating to the foreign buildings, into which rockets and lighted combustibles were also thrown, all those establishments, with the exception of the English factory, were burnt to the ground. The destruction of the factories caused the removal of the foreign residents to Macao and Hong-Kong, and trade was entirely suspended. The Chinese quitted the factory that was left standing; and it appears that much valuable property was destroyed in the conflagration. Two companies of her majesty's 59th regiment afterwards intrenched themselves in the Respondentia garden; the club-house and church, being detached from the factories, remaining intact, and affording excellent quarters for the troops. The fleet continued to hold the river; and Rear-Admiral Seymour transferred his flag to the steamer *Niger*, and anchored off the garden.

Whilst the English remained in this position, the Chinese again made several attempts to destroy the British vessels by fire-rafts, which, however, did not succeed. On the 22nd of December, a large fleet of mandarin junks came out of a shallow creek below Canton, and surrounded a postal steamer and a lorcha she was towing, full of goods saved from the factories. The steamer escaped; but the lorcha was captured, and proved a rich prize. The Chinese closed the year very discreditably. On the 30th of December, some government emissaries, who had been taken on board the *Thistle* postal steamer, as passengers to Hong-Kong, murdered the captain and all on board, except two or three Chinese, and set fire to the vessel. The hull was afterwards taken possession of by the *Barracouta*, and the murdered bodies found on board.

At Hong-Kong, towards the close of the year, the police force had been strengthened, and a picket of the 59th regiment stationed every night in the Chinese quarter. All the Chinese were required to carry a lantern after dark; and between 10 P.M. and daylight, no natives were allowed to be at large without a pass. "To the respectable portion," wrote an officer, "this is no hardship, and they are quite alive to the benefit they derive from protective measures." The districts to the north and west of Canton were in a terrible state. Yeh having concentrated the troops at Canton, left the country exposed, and it was overrun by thousands of robbers, who are reported to have burned fifty towns and villages, and ejected 50,000 people from their homes.

Whilst these events were occurring, a correspondence was going on between the British and Chinese officials. After the failure of the negotiations with Yeh, Sir J. Bowring, on the 9th of December, addressed himself to the viceroy of Fuh-keen, informing him of what had taken place, and requesting that the court of Peking might be advised of the rupture with Yeh. The viceroy "having had, from first to last, no official communication from his excellency Yeh," and "being without the means of informing himself on the subject," replied, that "he could not be so precipitate as to address the throne on the matter." But though the viceroy of Fuh-keen refused to address the throne on this subject, the emperor obtained information from some other quarter; and, in December, issued an edict to the provincial authorities, instructing them as to their conduct with respect to the hostilities with England, caused by "some of the Canton marines having seized a few pirates on board a lorcha." In this document, Mr. Parkes was spoken of as "the English barbarian chief;" and the Chinese were told, that, in the affairs of the 29th of October and 6th of November, their "troops were victorious in both actions, killing and wounding above 400 of the barbarian villains, and slaying their admiral. Land and marine forces," it was said, "numbering 20,000 and more, had been moved up; and the barbarians, who had been indulging in the greatest arrogance and forwardness, would not, it was presumed, after the check they had received, venture on any further display of lawless violence." It was added, that the Americans, French, and other western nations, "sensible that the English barbarians were wrong in the quarrel," did

"not choose to co-operate with them;" and that, being thus "wholly unsupported, there was a reasonable possibility that suffering would induce repentance, and that they would desist from hostilities." This proclamation shows how the Chinese authorities deceived the people. With respect to the latter part of it, Dr. Parker, the American commissioner, denied that the interpretation put upon his conduct was correct; and intimated his belief, that if there had been a personal interview between the high officers of the two governments, the matter might have been "settled according to reason and justice," and "the vast destruction of property and effusion of blood" prevented.

When intelligence of these events reached England, they gave rise to much discussion, and great difference of opinion; but the conduct of her majesty's officials in China met with the unqualified support of the home government. In December, 1856, the Earl of Clarendon, after receiving the despatches from Sir J. Bowring, giving an account of the seizure of the crew of the *Arrow*, stated, that he "had consulted the law officers of the crown;" and, after such consultation, his lordship declared his opinion to be, that "the act of the Chinese authorities constituted an infraction of Art. 9 of the supplementary treaty." In a subsequent despatch, the noble earl thus expressed himself to Sir J. Bowring:—"I have to acquaint you, that her majesty's government entirely approve the course which has been adopted by Sir Michael Seymour and yourself; and I have to instruct you, also, to convey to Mr. Parkes a similar approval of his conduct."

When the year 1857 opened, the following British ships of war were in the Chinese waters. In the Canton river, the *Acorn* (12), recently arrived; the *Encounter*, *Coromandel*, *Hornet*, *Comus*, *Niger*, *Sybille*, and *Barracouta*. At Hong-Kong, the *Alligator*, *Calcutta*, *Hercules* (hospital-ship), *Minden*, and *Sampson*. At Whampoa, the *Mirage* (tender); at the Bogue, the *Nanking;* at Shanghai, the *Pique* (36); and at Fuh-chan, the *Racehorse* (14). The commander-in-chief did not contemplate any active measures till some smaller vessels arrived, with which the creeks of the Pearl River could be penetrated; but on the 4th of January, the Chinese made a bold attempt to retake the Macao (or Tea-totum) Fort. Early in the morning, sixty junks came out of the Fatshan Creek, on the west side of the river, and passed the *Hornet* and *Comus*, which were stationed about a mile and a quarter from the fort. Their approach being notified to the rear-admiral, between 1 and 2 A.M. the *Coromandel* and *Encounter* were sent to reconnoitre. The latter vessel, when on her way, saw another fleet of junks approaching from the Starling Creek. She and the *Niger* sent a few long shots in that direction, and dispersed them. The *Encounter*, soon after, grounded; and the *Coromandel* not being able to get near the fort, the junks from the Fatshan Creek were joined by others, and, making their way to within 400 yards of the shore, opened fire. It was returned from the Miniés of the small-arm men and marines; and, at the same time, another division of junks came within range of the guns of the *Comus* and *Hornet*, which opened fire upon them,

the long 68-pounder of the latter doing great execution. The action did not last long. The junks retired, after losing many men—followed by the boats of the two sloops, which drew too much water to enter the creeks. As 180 heavily-armed row-boats covered the retreat of the junks, the pursuit was soon relinquished, the guns of the English boats being disabled by a perfect storm of grape. The attack is described as "the most plucky one, on the part of the Chinese, ever witnessed by English officers." About 150 junks and 7,000 men are supposed to have taken part in it; and they discharged 20-lb. shot, one of which killed Mr. Pearce, master-assistant of her majesty's ship *Calcutta*. No other Englishman was killed, and only two officers and six seamen wounded.

As demands were made on the rear-admiral for the protection of Hong-Kong—where the English continued to feel great alarm, lest a Chinese force should make a descent on the island—the troops and marines were withdrawn from the Respondentia garden, the Dutch Folly, and Bird's-nest forts; and those not sent to Hong-Kong were concentrated at Macao Fort. Previous to leaving the immediate neighbourhood of Canton, the western suburbs were entirely destroyed by the Dutch Folly; assisted by some men of the 59th, and a small body of the crews of the *Barracouta*, *Encounter*, and *Niger*. In this affair, ten privates of the 59th and one officer were seriously wounded, and two privates killed; the heads of the latter were cut off by the Chinese soldiers. The same day, the *Sampson*, on her way up the river, was surrounded by junks, which she engaged and repulsed; but not being able to follow them up the creeks, they escaped destruction. Some days after, the *Hornet* had an encounter with two divisions of junks, which she gallantly defeated; an attempt to burn the *Comus* by fire-rafts was also defeated.

In January, great alarm was excited at Hong-Kong, by a rumour that an attempt had been made to poison the English residents on the island. On the 14th, many of those residents—Sir J. Bowring and his family amongst them—were taken seriously ill after eating bread made by one A-lum, a Chinese baker, who, it was found, had left his home that morning. He was subsequently arrested, tried, and acquitted; as it appeared that he and his family partook of the bread, and were ill in consequence. Nobody at Hong-Kong doubted the fact of the bread being poisoned; and that, out of the 400 or 500 persons who partook of it, none died, is attributed to there having been at least double or treble the quantity of arsenic used which was required to destroy life; in consequence of which, it produced immediate nausea, and was ejected from the stomach. Believing that an attempt had been made to poison them, the inhabitants, not unnaturally, from what was known of the man, attributed it to orders received from Yeh. The commissioner, on his part, indignantly disclaimed all knowledge of it. "To poison people in this underhand manner," he said, "is an act worthy of detestation;" and ascribed it to the "numberless evils inflicted upon the Chinese by the English," which had caused "the natives of the surrounding districts to take that way of revenging their private wrongs." Neither

the natives of those districts, however, nor those of Hong-Kong, ever expressed any dissatisfaction with the English; but, on the contrary, were always eager to live under their protection.

Towards the close of January, a company of the rifles of the 38th regiment, and two companies of the 20th Madras regiment, were sent to Hong-Kong from Singapore, notwithstanding the protest of the Europeans against leaving the latter colony so bare of military protection. They had some reasons for their apprehensions; as a conspiracy was detected amongst the Chinese, both at that place and at Penang, having for its object to extirpate the British. It is conjectured that there were secret societies at those colonies, in communication with the Chinese on the continent; and that the organisation included Sir James Brooke's settlement of Sarawak, in Borneo, where an insurrection of the Chinese residents broke out on the 18th of February. In the night, a numerous body of Chinese dropped down the river on which the town of Sarawak is situated, and landed there. They took possession of the stockaded posts, with the treasure, ammunition, opium, &c., they contained, and then attacked the houses occupied by Sir James Brooke, Mr. Cruickshank (a magistrate), and Mr. Middleton, a government official. Their aim appears to have been, to massacre those persons connected with the government, most of whom, however, made their escape; but the houses of the three gentlemen named were destroyed, with their entire contents. Sir James Brooke succeeded in getting across the river, and obtaining assistance from the Dyaks; returned the next day, and dispossessed the Chinese of all the places in which they had established themselves. Many of them were killed, as they made a stout resistance; and the others were put under restraint. The precautions taken at Singapore and Penang, prevented similar scenes from occurring there, though some riots took place on the latter island.

In England, parliament assembled in February, and the affairs of China were amongst the first subjects brought before both houses. In the Lords, resolutions were moved by the Earl of Derby, to the effect, that the houses had heard, with great regret, of the rupture of amicable relations with China; that the present differences rendered the time "peculiarly unfortunate for pressing upon the Chinese authorities a claim for the admission of British subjects into China, which had been in abeyance since 1849;" that hostile operations ought not to have been undertaken without express authority from home; and that the alleged infraction of the supplementary treaty of October, 1843, and the refusal to admit the English, "afforded no sufficient justification of such operations." There was a spirited debate on these resolutions; but they were negatived by seventy-one votes and seventy-five proxies, against fifty-three of the former and fifty-seven of the latter. On the 26th, Mr. Cobden moved a resolution in the Commons, stating, that "the papers which had been laid upon the table of the house, failed to establish satisfactory grounds for the violent measures resorted to at Canton." After three nights' debate, this resolution was carried by 263 votes to 247.

Lord Palmerston, in consequence of this adverse vote, dissolved parliament, though the decision of the house was not confirmed by the opinion of the country. Two days after it was arrived at, the merchants of London, trading with China, came forward to approve of the conduct of the government. They agreed to an address to Lord Palmerston, in which they thanked his lordship for "the firmness he had displayed in upholding the honour of Great Britain, and his determination to protect the lives and property of British subjects, peaceably engaged in commercial intercourse with China." In several other important quarters, similar sentiments were expressed; many of the large constituencies being dissatisfied with the conduct of their representatives, who had supported Mr. Cobden. Lord Palmerston, in his address to his constituents at Tiverton, appealed to the regard of the English people for their national honour, which he charged his opponents with seeking to tarnish. When the new parliament met, a large majority of the members had pledged themselves to support Lord Palmerston: in consequence, the ministry announced their intention to stand firmly by Sir John Bowring, and to send both troops and ships to reinforce Sir Michael Seymour; but notwithstanding their public declarations, they resolved to send Lord Elgin to replace Sir John, and to take the management of the negotiations with the Chinese government.

In resolving to despatch additional ships and troops to the Chinese waters, ministers were carrying out the wishes of the officials in China, who were quite convinced, from the attitude assumed by Yeh, that nothing but force would avail with him. Accordingly, the British government were active in their arrangements for the despatch of ships of war and gun-boats to China, with several regiments of troops, under the command of Lieutenant-General Ashburnham—the second in command being Major-General Straubenzee. After they had sailed, news of the Indian mutiny reached England. Instructions were then transmitted by telegraph and special messenger, for the troops to proceed to Calcutta instead of Canton—instructions which were anticipated by Lord Canning. His lordship, learning that several regiments had been despatched to China, and feeling the absolute necessity for the presence of more English soldiers in India, sent a vessel to await their arrival at Ceylon, with a request that they would immediately join the British army in India. The vessels of war, and the generals, accordingly proceeded to their destination, and were followed by Lord Elgin, as "her majesty's ambassador extraordinary to the Emperor of China."

The imperial commissioner had shown no signs of submission, and he had received the cordial support of the emperor, who issued orders, prohibiting the inhabitants of the ports opened by the treaty of 1842, from trading with the British—(orders which were not obeyed)—and directing the imperial fleets and armies to attack the English wherever they met them. In pursuance of these orders, the opium markets were provisionally closed; and cordons of troops placed round Shanghai and other ports, to prevent the English from penetrating

into the interior. Early in March, an imperial edict appeared, in which Yeh was directed "to carry on a war of extermination against the foreign barbarians who had attacked him; and who, he was told, must receive, from him, exemplary chastisement." After "the vengeance inflicted" was deemed by him to be "sufficient," then, if those "barbarians manifested sincere repentance for their conduct," the emperor would "consent that hostilities should cease, and that commercial affairs should be resumed with those foreigners, as they existed before their fault." Yeh himself, at the head of 30,000 men, was, at the close of March, at Sou-tche-ting, a large village of Kouang-tcheou, about fifteen miles from Canton. There he fortified himself in a position which enabled him to maintain his communications with Peking, and with the provinces which formed his viceroyalty. He occupied himself with raising new levies and imposing extraordinary taxes, and with endeavouring to enforce the imperial edicts against the English.

In April and May, several large vessels, and a number of gun-boats, arrived in the Chinese waters. One of the former, the *Raleigh* (50), Commodore the Hon. H. Keppel, which was among the earliest arrivals, was lost on the 14th of April, by striking on a rock not laid down in the chart. She was so much injured that it became necessary to run her ashore on Ko-ho Island. Her crew were all saved, and distributed amongst the other ships and the gun-boats. As soon as a sufficient number of the latter had joined, Rear-Admiral Seymour determined to destroy the large fleets of junks which were known to be sheltered in the Escape, Tszekee, the Second-bar Creeks, and the Sawshee Channel, on the east side of the Pearl River, and in Fatshan Creek on the left. The first expedition, under the command of Commodore Elliot, consisted of the *Hong-Kong*, *Bustard*, *Staunch*, *Starling*, and *Algerine*, gun-boats, each carrying two 68-pounders, and the boats of the *Hornet*, *Tribune* (31), and *Inflexible* (6). They scoured the creeks and channel on the east, and the operations extended over the 25th, 26th, and 27th of May. The number of junks destroyed was forty-two.

The expedition to the Fatshan Creek was undertaken on the 1st of June, and is described as a most daring and dashing affair. The force employed comprised the *Coromandel*, the steam gun-boats, *Hong-Kong*, *Haughty*, *Plover*, *Opossum*, *Forester*, *Glover*, *Bustard*, *Starling*, and *Staunch;* the barge of the *Calcutta*, the pinnace of the *Raleigh*, and the boats of twelve other ships. There were near 2,000 fighting-men on board these vessels, 400 of whom were marines; and they were arranged in four divisions, under, 1st, Commodore Elliot; 2nd, Commodore Keppel; 3rd, Captain Grenfell; and 4th, Captain Keith Stewart. The rear-admiral directed the operations, hoisting his flag on board the *Coromandel*. The Fatshan Creek is a continuation of the Blenheim and Elliot passages of the Pearl River, which unite near the south-western extremity of Honan Island, and run some distance to the westward; then take a north-west direction to the city of Fatshan. Hyacinth Island lies at the mouth of the

Fatshan branch, to the south-west of Gough Island. On this island was a fort, mounting nineteen guns, the capture of which was the first object. The *Coromandel*, in which Sir M. Seymour led the attack, grounded about 1,500 yards from the fort, on a barrier of sunken junks, filled with stones; but the seamen and marines proceeded in the boats, landed under a heavy fire of round shot and grape, and the fort was almost immediately in their possession, Commodore Elliot being one of the first to enter it. Some of the guns in the fort were directed against the war-junks lying beyond the island, upwards of seventy in number; to attack which, the second, third, and fourth divisions, led by Commodore Keppel, in the *Hong-Kong*, advanced on the east side of Hyacinth Island. The gun-boats, with the exception of the *Haughty* and *Plover*, soon grounded; but the other boats pushed ahead. The junks kept up a heavy fire till the British boats were close alongside, when the Chinese crews jumped out, and made off across the paddy-fields. In about fifty minutes the British were possessed of fifty junks. The third and fourth divisions were left to secure the prizes; and Commodore Keppel, with the second division, proceeded three miles further up the creek, where he found twenty junks moored across the stream. The fire from these was so heavy and well-directed, that the commodore was obliged to retire and wait for reinforcements, the barge of the *Calcutta* having been sunk by a round shot. As soon as reinforcements arrived, the action was renewed; the junks broke their line, and ran up to Fatshan—three of them passing beyond it: the latter were not pursued, as the rear-admiral had given orders that the city of Fatshan should not be molested. Sir M. Seymour, in his report of this action, says—"The result of the expedition was the capture of between seventy and eighty heavily-armed junks, mounting, on an average, from ten to fourteen guns, many of them long 32-pounders." As no object would have been gained by removing the prizes, most of them were burnt. The rear-admiral added—"This engagement opens a new era in Chinese naval warfare. Great judgment was shown in selecting a position for the fleet; and the Chinese, particularly the last division, attacked by Commodore Keppel, defended their ships with skill, courage, and effect." In the affair of the 25th, 26th, and 27th of May, the British had thirty-one seamen and marines wounded; the greater number on the 27th, when the Chinese fought, for a short time, most desperately. In that of Fatshan Creek, they had thirteen killed, and sixty-two wounded.

The rear-admiral now returned to Hong-Kong; Commodore Keppel remaining in command, from Chucupee Fort (which he captured on the 16th of June) to Macao Fort. A long period of inaction ensued, forces being required to carry out decisive operations on land. Lord Elgin arrived at Hong-Kong on the 2nd of July; and a day or two after, he was followed by the Baron Gros, whom the Emperor of France had sent as commissioner extraordinary, to co-operate with his lordship. His imperial majesty also sent some gun-boats and troops to China, to take part in the war, as he wished to obtain greater freedom of intercourse for Europeans in China, and to compel the Chinese to observe better

faith than it was assumed they had hitherto done. It was not till October and November that the great body of the forces arrived; the first English regiments that reached Ceylon, being, as already stated, diverted to Calcutta, where Lieutenant-General Ashburnham also proceeded, when, on arriving at Hong-Kong, he found there were no troops to command. The arrival of the forces in autumn, and the preparations which were making, could not be concealed from the Chinese. They had also heard the rumour that Canton was to be attacked; when many of the inhabitants of that city removed to the neighbouring villages, and some took their families to Macao, and even to Hong-Kong.

In December, the British and French—now again allies—believed themselves sufficiently strong to attack Canton. In the beginning of the month, there were forty-nine vessels of the British navy at Hong-Kong—comprising sailing-vessels, paddle and screw steamers, and gun-boats—carrying a total of 413 guns. The French had twelve vessels, carrying 195 guns. The Portuguese, Dutch, Russians, and Americans, had also several vessels of war in the estuary of the Pearl River. There were about 800 or 1,000 British soldiers at Hong-Kong, under the command of Major-General Straubenzee. Sir M. Seymour remained in command of the fleet, and Admiral de Genouille was at the head of the French squadron. On the 12th of December, a proclamation was issued, announcing that an "effective blockade was established of the river and port of Canton, and its tributaries," by the naval forces of Great Britain and France. The same day, a correspondence was opened between Lord Elgin and Yeh; the former informing the commissioner, that England and France had united, "to seek, by vigorous action, explanations for past, and security against future, wrongs;" and they demanded—"1. The complete execution of all treaty engagements, including the admission of British subjects to Canton. 2. Compensation to British subjects, and any person entitled to British protection, for losses incurred in consequence of the late disturbances." The correspondence continued till the 25th, and, at the close, left things as they were when it commenced—Yeh complimenting Lord Elgin personally, and expressing peaceable and friendly sentiments; but contending that, in the incidents which had caused the quarrel, "justice and equity were on the side of the Chinese;" and meeting the demand for compensation by a counter-claim for the people of Canton, as Mr. Consul Parkes had, "without any cause, commenced hostilities, attacked the forts along the different approaches, and thrice sent troops to fire buildings and dwellings in various directions."

While this correspondence was going on, the troops were removed to Honan Island, opposite Canton, where the British and French commanders-in-chief had taken up their head-quarters. Lord Elgin and the Baron Gros had also repaired to Honan; and, on the 21st of December, they formally left to the military and naval authorities the further arrangement of affairs. Batteries were then thrown up on the island; the Dutch Folly was converted into a mortar battery; another mortar battery was erected upon the peninsula on

which the French Folly stands; and a party of sappers and miners, and a battalion of the 38th Madras infantry, were landed about two miles from the city, to prepare a place for the artillery, with two companies of the 59th, to protect the working parties. On the 27th, orders were given for the attack to commence the next morning; and the serious attention of officers and men was called by Rear-Admiral Seymour, "to the necessity of carefully protecting the lives and property of the peaceable and unarmed inhabitants;" whilst for himself, he declared it was "his determination to discountenance and prevent all 'looting' or plundering." In the same order, the "warmest thanks" of the rear-admiral were conveyed to Commodore Elliot, as well as to the whole squadron, "for the patient endurance evinced for the last twelve months." The detailed plan of operations was also circulated amongst the officers on the evening of the 27th.

At daybreak on the 28th the bombardment commenced; about mid-day the land forces debarking at Kuper Creek, to the east of the city, and, before dark, capturing the Lin or the East Fort, and establishing themselves on the east side of Canton. On the 29th, the city walls were breached, escaladed, and carried by 10 A.M.: soon after, the flags of the allies floated over the city heights, including two forts, mounted with heavy guns, and a red-brick building, called the "Five-storied Pagoda;" and by half-past two, Fort Gough, on the north of the city, was also in possession of the allies. They now had the complete command of Canton; but this advantage was not gained without hard fighting. The Chinese troops were numerous, keeping up an incessant fire with jingals and artillery from the city walls. In two instances they stood their ground, for a short time, in a hand-to-hand fight. Their numbers, however, could not prevail against their antagonists. The loss, in killed and wounded, was: English—8 killed, and 71 wounded; French—3 killed, and 30 wounded: total, 112. An explosion of gunpowder wounded 17 more. Amongst the English killed, were two officers—Captain Bate, of the *Actæon*, and Lieutenant Hackett, of the 59th. Mr. Thompson, midshipman of the *Sanspareil*, received a severe wound from a rocket, and subsequently died from its effects.

On the night of the 29th, the allies bivouacked round Canton, or established themselves in the captured forts and pagoda, the city being on fire in several places, and the flames illuminating the neighbourhood. The following morning the Chinese sent a flag of truce, begging permission to bury their dead, which was granted. It was soon found that they had abandoned all the defences of the city, and no further opposition was offered. On the other hand, their expected submission was not made. After remaining six days in position on the heights and walls, during which, Gough Fort, and another fortress, were dismantled, and the guns on the walls spiked; and no message arriving from Yeh, the allied commanders resolved to capture that official, if he was in the city. Accordingly, about half-past seven A.M., on the 5th of January, 1858, the English entered Canton in three columns, supported by one column of French. They met with no resistance. One English column captured Pequi,

or Peh-Kwei, the Tartar governor of the city; a second made its way to the Treasury, where fifty-two boxes of dollars, and sixty-eight packages of Sycee silver, were taken possession of; and the French, under Captain Jules Collier, seized the Tartar general, Tseang-Kean. The great prize—Yeh—fell into the hands of a party led by Commodore Elliot and Captain Key, and accompanied by Consul Parkes. The high commissioner was captured in a most undignified manner. A maze of narrow intricate streets conducted to his yamun. When the party reached it, and some of them entered the house, a man of considerable rotundity of person was seen endeavouring to make his escape over a wall. The cry being raised that this was "Yeh," Captain Key and Commodore Elliot's cockswain rushed forward together. The former put his arm round the fugitive's waist, whilst the latter seized his tail, and wrapped it round his wrist. The prisoner was indeed the veritable Yeh. Three hearty cheers announced his capture, and he was instantly taken on board the *Inflexible*, where he remained till the 17th of March, when he was removed to Calcutta.

The allies, in a few days, reorganised the government of Canton, reinstating the Tartar Pequi, and appointing Colonel Holloway, Captain Martineau, and Mr. Parkes, a council to assist him. He was to act under the authority of the allies—Canton being retained as "a material guarantee," till their demands were complied with. In the following January a general order was issued, conveying to the troops, sailors, and marines, the commander-in-chief's "warm admiration of their gallantry and good conduct;" and, in February, the blockade of Canton was raised. The English and French plenipotentiaries soon after proceeded to Hong-Kong, where they met Count Puniatin, the Russian, and Mr. Reed, the American, ambassadors. Several consultations were held; the result of which was, that the representatives of the four powers agreed to proceed northwards, for the purpose of communicating with the emperor, and, if possible, inducing him to yield fair and equitable terms, without any more bloodshed. The first destination of the plenipotentiaries was the gulf of Pecheli, where Lord Elgin and Baron Gros arrived on the 14th of April, with one English line-of-battle ship, a frigate, and four gun-boats; and two French corvettes, and three gun-boats. They immediately proceeded to the Peiho, where they anchored eleven miles from the mouth of that river, and 140 from Peking. Here they awaited reinforcements, and were joined by Count Puniatin and Mr. Reed, who arrived in the Russian steamer *America*. On the 24th, messengers were sent from the four ministers, to inform the Chinese government of their arrival, and allowing time for an envoy to be sent to negotiate with them. An imperial commissioner did arrive; but his powers were inadequate; and preparations were made to proceed up the river, previous to which it was necessary that the Taku Forts, which defended its mouth, should be taken, in order that the return of the ambassadors might not be impeded. There were five of these forts—two on the north, and three on the south side of the stream. They were formidable defences, having been greatly strengthened after the arrival of the allies in the

gulf; and earthworks, sand-bag batteries, and parapets for the heavy jingals, had been erected on both sides for nearly a mile, and upon which eighty-seven guns in position were visible. The whole shore had also been piled to oppose a landing; two strong mud batteries, mounting, respectively, thirty-three and sixteen guns, having been constructed about a thousand yards up the river; and, in the rear, several intrenched camps were defended by flanking bastions.

The united armaments arrived off these forts on the morning of the 24th of May, and found themselves and the camps covered with the colours under which the troops of the eight banners range themselves. When summoned to surrender, no answer was returned. After several hours' grace had been allowed, the signal for an attack was made. The *Cormorant* (6), English, with the *Fusee* and *Mitraille*, French, assailed the forts on the north; the *Nimrod* (6), English, and the *Avalanche* and *Dragon*, French, those on the south. They were supported by several gun-boats and landing parties, under Captains Sir F. Nicholson, Sherard Osborne, and Hall, and Commanders Cresswell and Leckie; and a French landing party, under Captains Leveque and Reynaud. The gun-boats were led by Rear-Admiral Seymour and Admiral Genouille, in the *Slaney*. The *Cormorant* was foremost in the fight. She had to break through a formidable barrier, which was not observed at first, and, as she advanced, was fired on by the forts from both sides the stream. Not a shot was returned till the vessel had taken up a good position; then, giving one discharge to the forts on the south, she poured in such a destructive fire upon those on the north, that the enemy's guns—which were well served—were nearly silenced before the French came up. As the other vessels approached, took up their positions, and opened their fire, the Chinese returned it with great rapidity; but they would not engage the landing parties, who, as soon as they set foot on shore, rushed to the attack. An officer, writing to the *Overland Mail*, says—"The Chinese stuck to their guns bravely. I doubt if Europeans, under such unequal odds in material, would have done better. But the fire of the allies was first-rate; the shells burst in the enclosures, wounding men, and damaging guns, carriages, and works." When the landing parties got near, the enemy ran, and "precious fast too," says the officer just quoted. The batteries and camps were deserted, as well as the forts; and the *Staunch*, *Opossum*, *Bustard*, and *Slaney*, sailed a little further up the river, driving the enemy from some other defences, and spiking the guns. All was over by 2 P.M.; and 150 brass cannons, some of them of excellent workmanship, were left in possession of the allies. The rejoicing at the successful termination of this affair was damped by a melancholy catastrophe that occurred in the afternoon. A fort which, by mutual consent, had been set apart for the quarters of some of the French, blew up when the seamen, marines, and soldiers were lying down, chatting and smoking, or refreshing themselves with the contents of their haversacks. Forty of the French troops, including four officers, were killed by this explosion. In the capture of the forts, they had six killed and sixty-one wounded; the British loss was five killed and sixteen wounded.

After taking the forts, and being strengthened by additional gun-boats, the ambassadors proceeded up the river to the city of Tien-tsin, eighty miles from Peking, where they arrived on the 20th of May. No attempt was made by the Chinese to stop them; and the people supplied the expedition with excellent provisions at a cheap rate. Shortly after their arrival, the ambassadors received information that the second officer of the empire, and the president of one of the six boards of government, had arrived, invested with full powers to negotiate with them. The first interview between these plenipotentiaries and Lord Elgin, Baron Gros, Count Puniatin, and Mr. Reed, took place on the 4th of June. The negotiations proceeded favourably; the four plenipotentiaries concluding separate treaties with the imperial commissioners. The British treaty was signed on the 26th of June.

It confirms the treaty of 1842, and abrogates the supplementary one of October, 1843. Provides for the residence of a British and a Chinese minister at the courts of Peking and London respectively; who are to transact business with a Secretary of State, or some high officer nominated by the sovereigns, on the footing of equality. Guarantees the toleration of Christianity throughout the Chinese empire, and the protection of its professors. Allows British subjects, with a consul's passport, to visit any part of the interior of China, and purchase landed property. Removes all restrictions on the employment, in any lawful capacity, of the Chinese by British subjects. Permits British ships of war to enter any Chinese port. Engages both powers to take measures for the suppression of piracy; and provides for the proper regulation of the tariff and of trade; opening five new ports—New-chwang, Tang-chow, Chow-chow (Swatow), Tai-wan in Formosa, and Kiung-chow in Hainan—to foreign trade. It also stipulates that the Chinese "*I*" (barbarian) shall not be applied, in future, in official documents, to British subjects. By a separate article, an indemnity of 4,000,000 taels was agreed to be paid for the expenses of the war, and the losses of the British merchants by the events at Canton.

The American treaty, which was the first concluded, was not so favourable to the United States, on many points, as that negotiated by Lord Elgin. The provisions of the Russian and French treaties are very similar to the latter. After the documents had been signed, the plenipotentiaries left Tien-tsin, and Lord Elgin proceeded to Japan, where he was well received. After a fortnight's residence at Yedo, he concluded a treaty with the government, opening the Japanese empire to British commerce. This document was signed on the 26th of August.

Whilst these events were transpiring in the north, Major-General Straubenzee had a difficult task to preserve peace in the south—the "braves" collecting in great numbers, and attacking and murdering the English and French if they went by twos or threes into Canton, or its vicinity. A severe police at length established something like order. In August, Sir John Bowring issued a proclamation, containing instructions, &c., rendered necessary by the conclusion of peace. A boat, with a flag of truce, which was proceeding from Hong-Kong to distribute this document, was fired upon by the imperial troops at Nam-tow. In consequence of this, an expedition, consisting of detachments of the 59th regiment, of the 12th Madras native infantry, of royal artillery, engineers, and marines—in all, forty officers, and 489 non-commissioned officers and privates—was sent to punish the offenders. This force landed on the 11th of August, under a heavy fire of jingals, drove the garrison out, took the fort, which they

destroyed, and returned to Canton the next morning, carrying with them two large brass guns. After this, Lord Elgin succeeded in arranging a tariff, satisfactory to all parties. By the regulations agreed to, the opium trade was legalised. The drug might, in future, be imported into China on payment of a duty of thirty taels (£10) per 100 catties (about 113 lbs.) In the *London Gazette* of January 14th, 1859, the appointment of the Hon. Frederick William Adolphus Bruce, as envoy extraordinary and minister plenipotentiary to the Emperor of China, was officially announced; and also of consuls to reside at Canton, Amoy, Shanghai, Tang-chow, New-chwang, Foo-chow-foo, Chin-kiang, Ningpo, and Swatow; and a consul-general in Japan. Thus our relations with China were re-established, and a new alliance opened with Japan.

Mr. Bruce received his instructions from Lord Malmesbury, then the Foreign Secretary, on the 1st of March; and was, on his arrival in Chinese waters, to supersede Sir John Bowring as governor of Hong-Kong, and transfer the general direction of British affairs in China from that place to Shanghai. In deference to the advice given by Lord Elgin, Mr. Bruce was, for the present at least, to fix the residence of the British mission at Shanghai, and only to require that it should be received occasionally at Peking. Mr. Bruce reached Hong-Kong in the month of May, and was afterwards joined there by the ambassador of France, M. de Bourboulon. They then proceeded to Shanghai, where a proposal was made to them by the Chinese government, that the ratifications of the treaty should be exchanged at that spot, instead of at Peking; or that the ambassadors should, at all events, be conducted from Shanghai to Peking by land; but they resolved to proceed by the Peiho. On the 18th, Rear-Admiral Hope advanced to the mouth of the Peiho river, where further progress was stopped, and where an action took place, in which the British and French were defeated.

When the news of the defeat arrived in England and France, both countries hastened to avenge the insult offered to their embassy on its way to Peking with a mission of peace. Lord Elgin was again sent as ambassador; and a strong expedition was fitted out and despatched to the Chinese seas, to force the emperor to execute the treaty of Tien-tsin, and to obtain reparation for the outrage of the preceding year; but, as little or no satisfaction could be obtained, war was commenced. After various successes on the part of the allies, the Chinese submitted to defeat, and on the 5th of November, the ratifications of the treaty of Tien-tsin were exchanged.

After the ratification of that treaty had taken place, a more agreeable state of things prevailed, although there were still many reasons for doubt, on the part of foreign powers, respecting the policy of the Chinese. In 1868, the mission of Mr. Burlinghame, a gentleman of the United States, was ostensibly undertaken for the purpose of popularising the "Celestials," not only in his native country, but among the nations of western Europe. There were, however, various and conflicting opinions entertained of its real object. In November, 1870, Mr. Seymour, the ex-governor of the state of New

York, said, at a mass-meeting of working-men, held in Utica, that "there is a growing belief in men's minds, that the mission of Mr. Burlinghame was contrived by a class of manufacturers," to effect a reduction in the wages of mechanics, "at the very time they were appealing to Congress for special legislation in their own behalf." However this may be, it is certain that the Chinese bear no foreigners whatever any good-will.

This was terribly proved by the massacre in Tien-tsin, on the 21st of June, 1870, when the fury of an organised mob broke loose, chiefly upon the French priests and the Sisters of Mercy, who happened to be then in that city carrying out their schemes of benevolence. The number of French sacrificed on this occasion was seventeen, of whom twelve were women, and among the men was the French consul. Three Russians were also slaughtered, but by mistake.

The correspondent of the *Times* newspaper, writing from Shanghai eight days after the massacre, ascribed it to a supposed system of kidnapping pursued by the French priesthood and the Sisters of Mercy. "Kidnapping, on a greater or less scale," he says, "is always going on in China. Girls are carried off and sold to brothels; boys are sold to companies of play-actors. The thieves seem to have been unusually active of late in several parts of China; the people have got excited in consequence, and their excitement has been directed against foreign missionaries, who, they declare, buy the children in order to make medicine and philters of their eyes, breasts, and other parts of their body."

Such were the causes assigned; and it is needless to enter minutely into the details of the massacre. Let it suffice, that the sufferers were buried on the site of the burnt consulate and mission premises, which had been chosen for the ceremony. The interment took place in the presence of a large assemblage of native and foreign officials, and of nearly all the foreign residents at Tien-tsin. The funeral ceremony was impressively conducted by Mgr. Thierry, the pro-vicar of Chihli, aided by two other missionary priests. After it had ended, and holy water had been sprinkled on the grave, orations were delivered by several of the officials present in relation to the event. Count de Rochechouart, his imperial majesty's (Napoleon III.) *chargé d'affaires*, spoke first; Admiral Dupré and others following him, and, in the strongest terms, denouncing the instigators of the massacre.

The Chinese government, though slow, and with apparent reluctance, made the following reparation for the crime which its subjects had perpetrated:—

"1. Twenty persons executed; their names published in the papers, with the specific offence proved against each.

"2. A like number of persons, convicted of aiding and abetting in the murders, sentenced to penal servitude, for terms varying from three to ten years.

"3. The Chifos and Chestien, magistrates whose duty it was to have prevented the outbreak, banished.

"4. The cathedral, churches, and other buildings destroyed, to be rebuilt by and at the expense of the Chinese government.

"5. A liberal sum of money awarded to the relatives of the victims.

"6. Imperial edicts published, completely exonerating the missionaries from the revolting charges brought against them.

"7. Chung-how, a mandarin of first rank, to be deputed to proceed to Europe to offer explanations, and apologies for the dreadful occurrence."

A great outcry was made by the foreigners in China when it became known that Chung-how, the highest mandarin in Tien-tsin at the time of the massacre, was appointed to this embassage: but a careful investigation on the spot, not only led Count de Rochechouart, the French *chargé d'affaires*, to acquit Chung-how, but further to request the Chinese government to appoint him as special ambassador to France, to offer explanations. Chung-how was the mandarin most favourably disposed to foreigners in the north, and seemingly consistent in his friendship towards them for the past ten years. He employed many foreigners at the arsenal at Tien-tsin at the time of the massacre, and his great wish was, to travel to Europe in the capacity of a private gentleman, to see its institutions. The day after the massacre he did all he could to prevent further excesses, collected the remains of the victims, called on all the consuls, and expressed his extreme sorrow at what had occurred. He was present at the funeral; and his conduct altogether had been such, that the violent denunciation of him completely died away, while no formal accusation was made against him until he arrived at Shanghai, to proceed on his mission to Europe.

The very idea, however, of the Chinese sending a mission to Europe, and its being received there on terms of equality, were things utterly repugnant to most foreigners; and the amount of abuse lavished on the Burlinghame mission, both by Englishmen and Americans, in China, appears almost to be beyond belief; yet, in spite of some absurd after-dinner speeches made at New York, Mr. Burlinghame was useful in generating a more kindly feeling out of China towards the Chinese; and it is unfair to fix on the Chinese government the exaggeration indulged in by Mr. Burlinghame, when wishing to say what was more pleasant than correct at convivial gatherings given by his countrymen, who were excessively proud of him. However, Chinese missions were strongly deprecated by foreigners, and many merchants were most indignant that the Chinese should have presumed to state their own case to foreign governments. Thus Chung-how's mission was, at all hazards, to be crushed; and accordingly, the chairman of commerce drew up a letter, which read very like an indictment for murder against Chung-how; and the intent of it was, to prevent his being received by the governments in Europe. In the absence of evidence, however, it could have no prejudicial effect upon his reception in the courts of Europe.

improved for the present. After the capture of that city in December, 1857, Lord Elgin, accompanied by the French commissioner, Baron Le Gros, inspected these prisons, it being reported that some Europeans were confined in them. An eye-witness describes these places of confinement as "mere hovels: but within their yards," he says, "are beastly dens, stinking like monkey-houses, closed with strong double gratings of the ubiquitous bamboo. From these dens, where the living had been lying among other rotting corpses, were dragged forth and laid at the pitying feet of the commissioners, scores of miserable wretches, half-starved, covered with festering sores, lacerated from head to foot by torture and flagellation." Some of these wretched people had been bambooed on the feet till they could not walk; others were gashed about the abdomen and thighs; and some who had been bambooed that very morning, bleeding as they were, were in irons—their ankles being fettered together; and generally they had chains upon their wrists! It is said that 6,000 prisoners were confined in these prisons. No Europeans were found; but it was ascertained that six—two Frenchmen and four Englishmen—had died in prison not long previously. By Lord Elgin's orders, and in spite of the remonstrances of the Tartar general in command (who blustered, complained of being persecuted, and wanted to know what the Europeans had to do with his prisons), the poor maimed prisoners were removed to a hospital; and, whilst the English occupied Canton, they would not suffer such horrors to be repeated.

In China all petty offences are punished by flogging with the bamboo. This instrument of punishment is formed from the stem of a gigantic grass or reed (common in the country), and one of the most useful products of the soil, being applied to a great variety of purposes.

No person in China, whatever his rank, is exempt from the punishment of flogging. As we have stated elsewhere, officers of the army are subject to it. A mandarin who interferes in government matters is fined, and receives besides eighty blows; as does any official who recommends an improper person for promotion, or is guilty of neglect or delay in performing the business of his office. Subordinates of government are examined at the end of each year, and if they are found not to have improved, they receive forty blows. Physicians who prescribe improperly for their patients, receive one hundred blows; the punishment of domestics for making a noise or disturbance in the imperial palace, is one hundred blows; and their masters (being considered responsible for the behaviour of their servants) receive fifty. The smallest number of blows inflicted is five. The instrument with which they are administered is from four to five feet long, and two inches thick at the end that falls on the offender. It is thinner at the end by which it is held; and the "great bamboo" weighs $2\frac{3}{4}$ lbs.; the lesser, 2 lbs. As soon as sentence is pronounced, the culprit is laid flat on his face, and receives his punishment—very often in the presence of his judge.

Although no classes are exempt from this punishment, the rich have this

advantage—that money will frequently purchase a mitigation of the sentence. The police, who inflict the punishment, may, by the judicious application of a bribe, be induced to lay on fewer blows than are awarded, or to let them fall less heavily. So powerful is the effect of the bribe, that though the floggers are changed after every five or six strokes, lest the arm should become weak, and the blows inefficient, yet they understand their business so well, that, notwithstanding the utmost care of the superintending mandarin, the flogging loses almost all its severity when the police have been fee'd. There are also persons always to be found who will step into the prisoner's place, and become his substitute, for a "con-si-de-ra-ti-on," as Trapbois says. Money, properly administered, will therefore frequently lead to the escape of the offender, the hired person being bambooed in his stead.

When this punishment is administered with the vigour and strength which an able-bodied man can employ, the bamboo inflicts severe injury; and, not unfrequently, death follows the flogging. Under ordinary circumstances, as soon as the punishment is inflicted, the culprit must fall on his knees before the judge, and, bowing three times to the ground, return him humble thanks for the correction.

INTRODUCTION.

AMONG the ideas which most nations of the West entertain of the Chinese, the oddness of their manners forms, perhaps, not the least conspicuous portion. Into these enter the "pigtails," as their *long-lock* is so irreverently called; the cramped feet, long nails, fans, paintings, rice-paper drawings, processions, concentric balls, lanterns, chopsticks, their rat and mice diet, their birds'-nest soup, infanticide, and their total want of benevolence. But whatever may be some of the differences between the manners of Western nations and those of the people of the "Celestial" Empire, in watching their every-day life, it is impossible not to discover analogies to habits which everywhere else prevail. Thus other nations dress, live in houses, eat, drink, and marry, bury their dead, are courteous to strangers, and love their offspring; and so do the Chinese. In habits so general as these, however, there are incidental forms that may differ—and in China they *do* differ—so remarkably from the usual types amongst us, that to one paying a visit to that country, of all odd things there, a Chinaman, at first sight, appears to be the oddest. His ways and manners seem especially singular. For example—

In making calls, we of the West take off our *hats;* he keeps his *cap* on; we advance to our friends, and shake them heartily by the hand; but he, as he advances to his, closes his two fists and shakes his own hands. At dinner, we commence with soups and fish, and end with a dessert of wines and fruits; but he begins with wines, fruit and biscuits, and winds up with fish and soup. At weddings, English ladies wear white, but the Chinese damsels array themselves in any colour they like. At funerals, white is worn instead of black. In amusements, it is by no means uncommon to see the adult flying his kite, while the boy is sitting by, looking on; and shuttlecocks are battledored not by the hand, but by the heel. The surname goes before the Christian name; and mothers, instead of kissing their babes, only hold them to their noses and smell them. These, to the nations of the West, appear strange anomalies, and

merit an appreciative historian, which, in this full, accurate, and comprehensive HISTORY OF CHINA, has happily been found in the pen of the Rev. G. N. WRIGHT.

Within the compass of an Introduction there is not space to say much; but in this History, nothing of interest or importance connected with the Chinese Empire has been overlooked. It contains an ample description of all her native industries, inventions, and discoveries; her ivory and wood carving; her porcelain manufacture, and her tea and rice culture; her ingenious invention of the mariner's compass, and her discovery of gunpowder, long before these were known to the Western nations. Here, also, will be found a minute description of her flower-gardens, tea-houses, military grounds, mosques, Taouist, Buddhist, and Confucian temples, ice-houses, and pagodas—buildings supposed to have been originally introduced by Indian Religionists.

Whilst a faithful picture of the manners of the people is given, and everything that may be said to constitute the *material* of China clearly set forth, the substance of the various treaties entered into by the Chinese with the nations of the West, and Russia, is amply detailed; bringing the History of this distant people down to the present time. Their internecine conflicts and rebellions are also duly recorded, as well as their wars with foreign powers; their extensive exodus from their own country into Australia, San Francisco, and other parts of the Southern States;—in short, nothing is neglected that can, in the slightest degree, illustrate the peculiarities of a nation that has, for many centuries, continued to live in a singular state of exclusiveness, whilst bringing their hills and valleys to the very highest state of cultivation, and exercising themselves in certain arts, in the manipulation of which Western nations would, even at this day, vainly compete.

This, then, is a HISTORY OF CHINA AND OF THE CHINESE, capable of gratifying the curiosity of the most ardent inquirer into the character of that country and people. It leaves no question unanswered, and no particular unsupplied.



Drawn by T. Allom.

Engraved by W. H. Capone

A Stall in Canton.

Scene in Canton.

Chinese in Canton.

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CHINA ILLUSTRATED.

A STREET IN CANTON.

"Hence is it that a city street
Can deepest thought impart;
For all its people, high and low,
Are kindred to my heart."

MARY HOWITT.

AN old print of Lombard Street, in the time of Sir Thomas Gresham, will give a tolerably correct idea of the streets of Canton at the present day. Doors and windows stand open, protected from the weather by projecting eaves, and falling blinds, and fixed verandas. The wares are all exposed for sale with such confidence in public honesty, that the passenger experiences more familiarity and freedom from restraint in the trading streets of Canton, than inside the shops of London or of Paris. Large umbrellas, the handle and the hood of bamboo, are spread wherever space permits, and a profitable trade is not unfrequently conducted beneath their grateful shelter. Lanterns are suspended over every door and window at nightfall; and, indeed, during the light of day, this Chinese emblem is seldom withdrawn. Either over the shop-window, or beside the door, a sign is usually placed, emblematic of the proprietor's calling, or in some way connected with the commercial history of the house. This was once a prevailing custom in London: the grasshopper was Sir Thomas Gresham's sign; and within the last century, the George and Dragon, and the Bible and Crown, have been removed, and succeeded by embellishments more classical or architectural. A further similarity may be traced between the streets of our ancient cities and those of China, in the proverbs inscribed over the shop-doors, or on some conspicuous part of the ware-room within. Our cook-shops of old were distinguished by the useful maxim above the entrance, of "Waste not—want not." A wooden house, yet perfect in Chester, exhibits on its sign-board, "God's providence is our inheritance;" and sentences from the sacred Scriptures adorned the walls of many an oak-parlour in England, in feudal times. Attached to ancient usages, the Celestials tenaciously adhere to the practice of inscribing their doors, and cornices, and panels, with extracts from the writings of Confucius, all of the admonitory or didactic kind; while our shopkeepers have retained but three

of their proverbs of traffic:—"No second price asked"—"No credit given"—"No goods taken back."

Chinese maxims of business are innumerable, although some are evidently more popular than others. Amongst the most favourite are, "Whoever would succeed, must employ the morning"—"Former customers have inspired caution: no credit given"—"Gossiping and long sitting injure business"—"Trade circling like a wheel"—"Goods genuine: prices moderate"—"A small stream always flowing." A tablet also is sometimes suspended at the door, inscribed, "No admission for bonzes or beggars."

Mandarins who condescend to visit the principal thoroughfares, to make purchases for domestic use, are conveyed in their sedan-chairs; unaccompanied, however, by such a train of satellites as generally attends them on occasions of ceremony, the narrowness of the ways rendering such a procession highly inconvenient.

THE FOUNTAIN COURT IN CONSEEQUA'S HOUSE,

CANTON.

"Be gentle with woman, our heart of hearts,
Who loveth us even while life departs!
Oh! call her not fickle, nor false, nor vain!
Oh! touch not a heart so tender with pain!"

BARRY CORNWALL.

THE section of Conseequa's palace near Canton, including the fountain-court, is less magnificent than others that have already been presented in these illustrations; still, beautiful and fanciful, and graceful enough to exemplify most happily the prevalent style of horticultural architecture, and display the mode in which ladies of quality pass away their leisure hours in China. This shadowed and sheltered suite of apartments is probably the summer retreat of the family; colonnades, verandas, projecting roofs, and drooping branches, resist the sultry sunbeams, while the surface of the little lake diffuses a cool refreshing feeling to the visitors of its rocky shores. The pillars and fretwork that grace the buildings are adorned with gilding and gaudy colours; the boat is the most fantastic structure that art can counterfeit, and the robes of these "ladies of the lake" all silk, and embroidery, and gold. It is a principal object in domestic ornamental architecture, as well as in landscape gardening, to impart an idea of distance; and for this purpose remarkable objects are introduced at such intervals as contribute to this delusion in perspective. Long colonnades, and corridors or galleries, are favourite ideas within; bridges, and observatories, and rock-work without. It forms no minor part of Chinese ladies' daily occupation to make excursions over these tiny lakes, from terrace to pavilion, across



The Fountain Court in Consequa's House, Canton.

From a drawing by a Chinese artist in the Canton Series.

The roof is tiled, the pillars lacquered red, and the woodwork carved and gilded.

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Drawn by Hoffman

Engraved by S. Fradshaw.

House of Consequa, a Chinese Merchant, in the Suburbs of Canton.

From a Drawing in the possession of Sir G. Staunton, Bart.

Consequa is supposed to be worth in Sterling £ Canton

He is one of the Company of Hong Merchants, who reside in the Suburbs of Canton.

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Views of a Chinese Merchant's near Canton

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their fairy bridges, from pavilion to pagoda; and this with all the interest of a serious journey.

HOUSE OF CONSEEQUA, A CHINESE MERCHANT,

IN THE SUBURBS OF CANTON.

"There one might dream the hours away,
As if the world had not
Or grief, or care, or disarray,
To darken human lot."

L. E. L.

The interior of Conseequa's villa, however gorgeous or fantastic, is not to be viewed as a mere fiction of art, illustrative of domestic architecture, but as a real existing specimen of that beautiful villa-style so prevalent amongst the Chinese. When hospitality is associated with the character of a Chinese gentleman (and it is one of his genuine characteristic qualities), it is not to be concluded that its practice resembles that of Europeans. A mandarin's house, being built according to prescribed laws, and subject to the surveillance of the police, necessarily includes regular divisions; one allotted to the reception and entertainment of visitors, another exclusively devoted to the females of his family. In the decorations of the latter, to which none but the gentler sex have access, fancy would almost appear to be exhausted, and treasures, to a great extent, are uniformly expended. The accompanying view represents but one of the many courts that are shaded by weeping foliage, grateful by the cool air that passes over the water, and surrounded by porticoes, and bowers, and casements, where the warmest moment of mid-day may be enjoyed with as little inconvenience as the cooler and darker period of the setting sun.

HOUSE OF A CHINESE MERCHANT, NEAR CANTON.

"In the midst a fountain
Playeth day and night,
Each small wave a mirror
For the changing light."

L. E. L.

A Chinese villa is an assemblage of buildings of various dimensions and designs, brought together without any apparent method, but displaying a fruitful imagination and an exhaustless fancy. The exterior parts are of that gloomy mural character which prevails in all those countries where the softer

sex are held in a mild but degrading imprisonment by both parents and husbands; but within, the aspect, at least, breathes pleasure and tranquillity. Although no regular order of art is discoverable in Chinese architecture, an analysis of its parts and comparison of examples will lead immediately to the detection of much system, and explain the necessity for what may appear superfluous. Having no idea of balancing materials according to those mathematical principles on which our great stone arches and sublime cathedrals are constructed, and continuing most preposterously to lay the roofing-beams in a position at right angles to that adopted by our builders, they do not venture to form a roof of great span or dimensions. Since, then, he cannot have a broad roof, the Chinaman is content with a house in proportion; and if he possess wealth enough to maintain a large establishment, instead of one great mansion he causes many small buildings to be erected within the space enclosed for the seclusion and enjoyment of his family. The necessary narrowness, also, of their roofs leaves no alternative, when a spacious apartment is required, but the introduction of pillars—hence the endless repetition of this feature in their houses. A veranda is sustained by pillars, behind which rises the main building, generally one storey in height; but when the grounds are so spacious that a second or third storey may be raised, without affording the females of the family an opportunity of seeing or being seen, the addition is oft-times made. In the southern provinces, where the original of the accompanying view exists, the veranda is requisite for shade; the front of each apartment is open, save the intervention of a lattice-work, gilt and brightly painted; and even in the upper rooms the door is the only medium of light and air.

PAGODA AND VILLAGE ON THE CANAL,

NEAR CANTON.

"Here on a clear and crystal bed,
A sparkling radiance round thee shed,
Thou view'st the forms and shapes that rise—
Spires—villages—delight thine eyes."

H.

ANIMATION increases as the city of Canton is approached, not solely from the cultivated character of the enclosing banks, or the constant passing of vessels engaged in foreign trade, but more particularly from the vast amount of population permanently located on the watery surface. Pilot-houses, stores, merchants' villas, and groups of humble dwellings, overshadowed by waving pines, lend an air of cheerfulness to the ever-varying view; and the style of architecture, combined with the seasonable decorations of the houses, add much agreeable effect to the moving picture. One locality is peculiarly gratifying from



Drawn by T. Allom.

Engraved by W. H. Simmons.

Pagoda and Village on the Canal near Canton.

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Drawn by T. Allom | From a sketch on the spot by Lieut White, Royal Marines | Engraved by Le Petit.

The Tai-wang-kow, or Yellow Pagoda Fort, Canton River.

Le Tai-wang-kow, ou fort de la Pagode jaune, rivière de Canton | *Der Tai wang kow oder gelbe Pagoda, Canton Fluss*

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the liveliness of the scene, and assemblage of pleasing objects and circumstances. A row of picturesque cottages, on one bank, is approached from the water by a broad flight of steps, shaded in hot weather by the outspread branches of a lofty forest tree: on the opposite bank stands a temple of Fo, and a tall pagoda encircled by ramparts, where the Chinese sustained, for some twenty minutes, an attack from a small British force in the recent war with the empire. It is at this place, called the Yellow Pagoda, that so many junks stop, and their crews, disembarking, make offerings to the tutelar deity of the islet for their safe return, or conciliate his favour for a prosperous voyage. From this venerated spot to the city quays, activity, and indeed confusion, appear to increase with an accelerated speed; so that when once the noble panorama of the Yellow Pagoda, the majestic stream of the Cho-keang, and the distant amphitheatre of hills are passed, Honan and the sounds of the city streets are soon encountered.

THE TAI-WANG-KOW, OR YELLOW PAGODA FORT,

CANTON RIVER.

"Haste, bring them forth! and raze
From turret to foundation-stone, the keep
Whence rose no song of praise
From weary captives wont to doubt and weep."

THE CHRISTIAN CAPTIVE.

AN islet that seems to float in the channel, called by Europeans the Macao Passage, serves as the foundation for the fortified pagoda of the Tai-wang-kow. A tower of four storeys is enclosed by a strongly built curtain of granite stone, pierced with loopholes, and finished with battlements. The primitive object of the Pagoda is not easily explicable on rational principles; but, in connection with the Chinese system of military discipline, and their art of war, admits of explanation. From the elevation of its turreted storeys, watchmen can discover the approaching enemy, and give the word of command to the gunners within the ramparts. This plan, however, is subject to one inconvenience—namely, discovery of the fort itself by the foe, and, therefore, exposure of the Pagoda to the fire of an enemy's ship, which might throw down the whole building upon the gunners at its foot. In this case, the jingalls, matchlocks, and men of all arms, would in all probability be buried in the ruins. The area of the island, about an English acre, is dedicated to military works, with the exception of the space occupied by some lofty trees of the banyan species, whose shelter proves particularly grateful to the soldier sinking under the weight of his armour, and who would otherwise often be exhausted by the scorching rays of a tropical sun. The practice of embowering a fortress is not confined to Tai-wang-kow; it

prevails universally in Chinese defensive posts, engineers being of opinion, that the shade of a banyan tree will protect the soldier, not only from the burning rays of the sun, but also from the red artillery of an enemy. And it was this principle of self-sufficiency or self-deception, so prevalent in this vast empire, that induced the erection of a pagoda in the middle of a battery, which, to be useful, should be concealed—the author of the design imagining that its haughty height would warn the enemy against too near an approach.

Upon the first appearance of a rupture with China, in the opium war, this picturesque defence was occupied by a detachment of the royal marines, who kept entire possession of it until the resumption of hostilities on the 23rd of June, 1841. Although within reach of assistance from Canton, from which it is only two miles distant, no resistance was offered to our occupation; yet our officers assert, that had they been attacked in turn, they could have repulsed the best efforts of the enemy to dislodge them. As a toll-house or watch-tower, the Taiwang is valuable; and in other hands, by its means, the approach of an enemy to Canton might be successfully impeded. When our troops surprised it, a communication was formed with both banks of the river by rafts that completely obstructed the passages. Each flotilla, or rather section of the pontoon, consisted of ten layers of timber, ten feet square, strongly bound together with iron bolts, and anchored securely at each corner. There was little ingenuity in the design; and when our troops entered the fort, and occupied it, the control of the clumsy impediment passed into their hands, to the prejudice of its authors.

SCENE ON THE HONAN CANAL,

NEAR CANTON.

"And here the wide earth's treasure
Shall merchants bring—spices, and gems, and gold;
All precious wares for pride, and pomp, and pleasure,
Shall here be bought and sold."

MARY HOWITT.

NOT far from the celebrated temple of Honan, is the embouchure of the Honan Canal, a principal highway of traffic, and an avenue to scenes of beauty, industry, and cultivation. Villas, erected at immense cost, line the banks in many places, their balconies being decked with fragrant flowers, adorned with fantastic lanterns, and distinguished by various other productions of an ancient refinement. Like the palaces of Venice, each villa has a separate cove, or fairy port, where the barge of its wealthy owner lies moored, until the sounds of pleasure once more call it into service. In some places, the store, or factory, of a merchant stands on the margin of the water, a broad ladder descending from the lowest veranda, for the convenient delivery or reception of merchandise; while tablets



Drawn by T. Allom

Engraved by J. B. Allen.

Scene on the Honan Canal, near Canton.

London: Published by Fisher, Son & Co. Newgate Street.



Drawn by T Allom — Sketched on the spot by Capt. Stollart, R.N — Engraved by . Fisher

Hong-Kong, from Kou-loon.

Hong-Kong, from Kou-loon.

Hong-Kong, from Kou-loon.

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hanging from the pillars indicate the name, and quality, and particular business of the proprietor. Those who have made a tour of the Venetian lagunes, are prepared to appreciate the pleasant character of such watery ways, where familiarity soon obliterates the idea of danger, and novelty insensibly adds zest to enjoyment. Immediately above the locality represented in Mr. Allom's view, is a bridge of unequalled grandeur—the proud architectural boast of the Cantonese. Here the Fan-kwei has always been allowed the privilege of mixing with the subjects of the Celestial Empire—gazing on their singular costume, their splendid parasols, and their inexpressive countenances, while he is himself, in turn, the object of an unenviable examination. On this grand rialto, fortune-tellers and begging bonzes take their stations. The former either move amongst the passing crowd, or seat themselves at a table, on which writing materials are laid, and, for a few *cash*, unfold the mysteries of time to come. Husbands who have forfeited their wives' affections, lovers who would ensure the regard of their Dulcineas, mothers who burn with solicitude for their children's happiness, and children who have been discarded by their parents—these, and other varieties of suitors, are seen around the magician's table, awaiting, in breathless eagerness, his sentence, or their turn for consultation.

HONG-KONG, FROM KOW-LOON.

"Hail, little isle! and Hong's fair haven, hail!
First-fruits of China to the ocean-queen:
New orient realms, new navies' embryo sail
Glass'd in thy shifting horoscope are seen.
May British virtue shine *in thee* confest;
And, *in her colony*, be Britain blest."

C. J. C.

HONG-KONG is one of an archipelago of rocky islets, in the estuary of the Pearl or Canton river, and was long known to Europeans before they commenced trading with the port. It lies about thirty-five miles due east of Macao, and nearly ninety-five miles S.S.E. of Canton. The estuary in which this archipelago lies forms a delta, measuring nearly a hundred miles on each side. It is fed by numerous streams; and the name of Pearl River, given to the grand junction of those streams as it flows to Canton, is said to have been derived from an accident that occurred to a pearl-merchant several centuries ago, who had a large packet of ocean-pearls engulphed in its flood. Near the spot where the loss was incurred, a rock rises, on which a building has been erected, called the Haichoo-sze, or "Sea-pearl Temple." When the embouchure of this delta is passed, Hong-Kong lies to the right. The name of the island is derived from that of a small stream, Hoong-Keang, or "Red Torrent"—so named from the colour of the soil through which it flows, according to some. Others derive the name from Hiang-

Kiang, "scented," or "fragrant" stream; and it has been suggested, that the epithet was "the grateful memento of some thirsty mariners, who, ages ago, obtained here a seasonable supply in time of need."

The length of the island is about nine miles, and the breadth varies from six to about eight. "It presents," says a late visitant (the Rev. W. Milne), "a very uneven, and exceedingly barren surface, consisting chiefly of rugged and rocky ranges of hills, with narrow ravines"—the east and west extremities being divided from the centre by two of these chasms on each side—"through which streams of excellent and never-failing water flow." The mountains descend in steep declines to the north coast; and, in that direction, their bases nearly reach the sea. The southern coast is much less rugged and abrupt. In the valleys, as a rule, the climate is genial, but it is hot in summer; whilst in winter the cold is sometimes severe; and, as in England, sudden changes in temperature are not unfrequent. Our view of Hong-Kong is taken from Kow-loon (or *Koo-lung*, the "winding dragon"), a peninsula jutting from the opposite coast.

HARBOUR OF HONG-KONG.

As a commercial entrepôt, as a safe asylum for our shipping in the Oriental seas, as commanding the estuary of the Canton river, and as a military station, Hong-Kong possesses the utmost value. It has obtained most of the trade formerly carried on at Macao; but it never can become a port for the direct and immediate shipment of Chinese exports, the mountainous and inhospitable character of the coast between it and the productive provinces of the empire, completely intercepting communication. The harbour, however (the subject of the accompanying view), is one of the noblest roadsteads in the East. Situated between the north-west extremity of the island and the mainland, it may be entered southward through Lamma Channel—westward by the Cap-sing-mun passage, and from the east by vessels sailing close under the peninsula of Kow-loon.

BAMBOO AQUEDUCT AT HONG-KONG.

"Could painter wish for fairer scene
Than beetling cliffs 'mid bowers of green,
With rivulet below;
Methinks a sylvan aqueduct,
His happy genius might instruct,
Across the wave to throw."

C. J. C.

Few areas so limited include so many scenes of sylvan beauty as the sunny island of Hong-Kong. The country immediately behind Queen-town is pecu-



Engraved by H Adlard

Bamboo Aqueduct, at Hong Kong.



Drawn by T. Allom

Engraved by J. Brandard.

Hall of Audience, Palace of Yuen min Yuen, Peking

Salle d'audience, Palais de Yuen min Yuen, à Pekin.

Audienz Saal, Palast von Yuen min Yuen, Pekina.

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liarly rich in romantic little glens, or in level tracts, adorned with masses of rock, in the fissures of which the noblest forest-trees have found sufficient soil for their support.

These wood-crowned crags rise abruptly from wide-spread rice-grounds that closely encircle them; so that every spot in the varied surface of the isle is either reduced beneath the government of industry, or made tributary to the beauty of the landscape. There is one narrow gorge, down which a rivulet sluggishly glides towards the open sea, overhung by huge blocks of granite, piled up to a considerable height, and with a regularity resembling a work of art. A clump of luxuriant trees bestows upon it an interest of the utmost value to the picture; but its bold, rugged, and obtrusive attitude, contrasts strongly and singularly with the cultivated character of the surrounding view. Habitual industry has so far tutored the mind of every Chinaman, that this barren rock which lends shelter and ornament to the landscape, is made still further useful as the pillar for sustaining a simple aqueduct, by which water is conveyed across the gorge, and employed in the irrigation of a distant arid plain, which otherwise would have been doomed to eternal sterility. This work of art is an example of the perseverance which characterises Chinese industry, and the accustomed tact and aptitude with which it employs the most slender means, and appropriates the most unaccommodating materials.

The surface of Hong-Kong is undulating, the climate sultry, the soil shallow; of the first quality advantage has been taken by encouraging the growth of timber in the glens, within which the loveliest hamlets may be seen embosomed: the shade and the shelter of foliage mitigate, in some degree, the ferocity of a tropical sun; and industry, unequalled in any other kingdom, has converted a soil the most discouraging into one the most productive. It is for agricultural purposes, chiefly, that such primitive contrivances as the bamboo aqueduct are employed; but the value and utility of this tree are so universally understood in the eastern parts of Asia, that, even were other materials present, they very probably would be repudiated.

HALL OF AUDIENCE, PALACE OF YUEN-MIN-YUEN,

PEKING.

"Fling ye the silken curtain wide,
With gold restrained, with purple dyed,
And let the colours wander o'er
The polished walls, the marble floor."

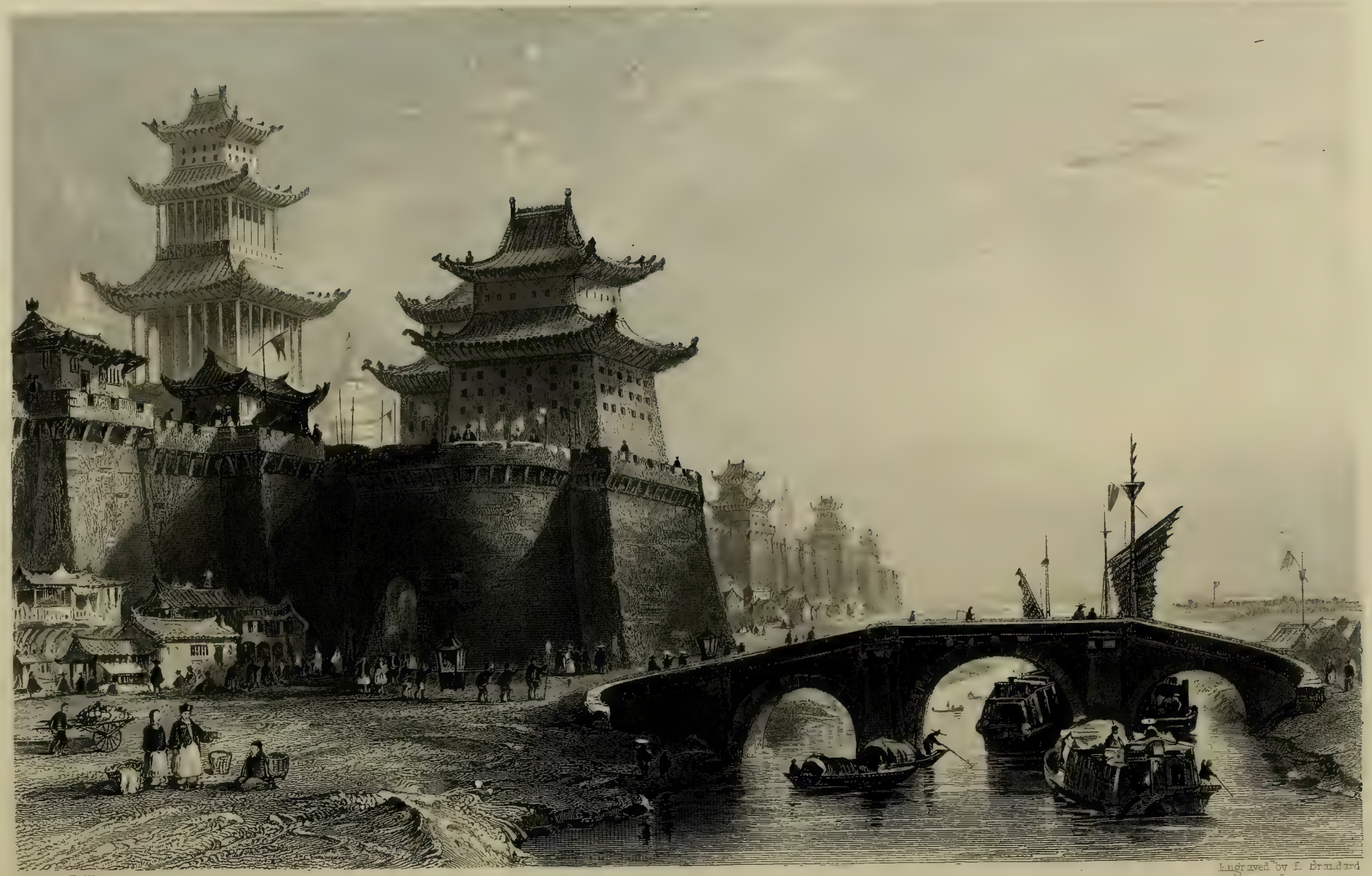
THE KHAN OF KATHAY.

IMPERIAL luxury appears, in China, to be insatiable. There is not a minor political division of this vast empire unadorned by some palace, or villa, or hall

of majesty; and the display of fancy exhibited in their arrangements is only inferior to the gorgeousness with which the designs are executed. Yuen-min-Yuen is perhaps the most extensive and sumptuous of all these abodes of magnificence and power; and it is also better known to Europeans, from the reception, within its marble halls, of foreign embassies, than the travelling palace of Hoo-kew-shan, and other picturesque localities.

A noble park, improperly called the Gardens of Yuen-min-Yuen, is situated about three leagues north-west of Peking, and occupies an area of eleven square miles. Here are no less than *thirty* distinct imperial residences, each surrounded with all the necessary buildings for lodging the numerous state officers, servants, and artificers, that are required, not only on occasions of court and public days, but for the regular conduct of the household. Each of these assemblages includes so great a number of separate structures, that at a little distance the appearance is precisely that of a comfortable village, and of tolerable extent. The mode of building possessing few traits of permanence, on a closer examination a character of meanness, and a poverty of invention, are at once discovered; and even here, in the most luxurious and spacious of all the imperial homes, it is to the amazing number of fanciful huts, and decorated sheds, rather than to their stateliness or durable pretensions, that any magnificence is ascribed.

Amongst these thirty groups of painted palaces, the Hall of Audience is the most conspicuous for its magnitude, ornament, and proportions. Elevated on a platform of granite, about four feet above the surrounding level, an oblong structure stands, one hundred and twenty feet in length, forty-five in breadth, and in height twenty. A row of large wooden columns surrounds the cella, and support a heavy projecting roof; while an inner tier, of less substantial pillars, marks the area of the chambers: the intervals of the latter, being filled with brick-work to the height of four feet, form the enclosing screen or walls of the chief apartment. Above these the space is occupied with lattice-work, covered with oiled paper, and capable of being thrown open when the temperature of the hall demands it. On the ceiling are described squares, circles, polygons, and other mathematical figures, in various combinations, and charged with endless shades of gaudy colours. The floor is a more chaste piece of workmanship, consisting of slabs of a beautiful grey marble, disposed chequer-wise, and with the most accurate and perfect precision in the jointing. In a recess at the centre of one end stands the imperial throne, composed entirely of cedar richly and delicately carved, the canopy being supported by wooden pillars painted with red, green, and blue colours. Two large brass kettle-drums, occasionally planted before the door, and there beaten on the approach of the emperor, form part of the furniture of the hall, the rest consisting of Chinese paintings, an English chiming-clock, made by Clarke, of Leadenhall Street, and a pair of circular fans formed of the wings of the argus-pheasant, and mounted on polished ebony poles. These stand on each side of the throne, above which are inscribed, in the



Drawn by T. Allom

Engraved by E. Brandard

Western Gate, Peking.

China.

Porte de l'ouest à Pékin.

Westliches Thor in Peking

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Chinese letter and language, "True, great, refulgent, splendid;" and beneath these pompous words, the much more pithy one—"*Happiness.*"

THE WESTERN GATE OF PEKING.

"They bring the varied stores from east and west,
Rich cloth of gold, and floating gossamer;
From southern climes the loose embroidered vest,
And from the colder north, its downy fur."

THE CITY OF DAMASCUS.

PEKING, or the Northern Court, the capital of the Chinese empire, is situated in a fertile plain, about fifty miles from the Great Wall, in the province of Pe-tcheli, and on the Yu-ho, a tributary to the Pei-ho, about fifteen miles eastward of the city. Its form is that of a rectangle or right-angled parallelogram, having an area of about fourteen square miles, exclusive of extensive suburbs, divided into two totally distinct and separate sections. Of these, the northern, *King-tchhing*, which is a perfect square, was founded by the Mantchoos, is inhabited by Tartars exclusively, and includes the imperial palace: while the southern, *Lao-tchhing*, or *Wai-lo-tchhing*, in the form of a parallelogram, is occupied solely by Chinese. Each city is enclosed by its respective walls, the *enceinte* of one series covering nine square miles; of the other, the imperial, or Tartar, occupying five. The mural defences, like those of other cities of the first class, consist of walls about thirty feet in height and twenty in thickness, constructed in the manner common, in the early ages of architecture, to all countries. The walls, on which twelve horsemen may ride abreast, are finished with parapets, deeply crenated, but without regular embrasures, which do not indeed appear to have been required, since the Tartar's rights rest on his bow.

For more complete security and defence, the walls are doubled at each principal gate; or, more correctly speaking, in front of each entrance is an esplanade enclosed by a semicircular curtain, and used as a "place of arms." The entrance to the esplanade is not immediately in front of the inner gate, but lateral—a plan adopted in European fortresses; and the battlements above are unprotected by any implements of war. Above and behind these great bastions rise pavilion-roofed watch-towers, of nine storeys each, and pierced with port-holes; these, however, are not available in cases of sudden emergency, for the forms which they present are unreal, the cannon shown in each aperture being only painted, sham, or quaker guns, such as frequently ornament the sides of vessels in our merchant-service. Besides these vain port-holes of the many-storeyed towers, their walls are pierced by numerous loopholes for the discharge of arrows; and a similar policy is adopted on the mural ramparts, where the embrasures are unoccupied by cannon, but openings for archery are formed in

the merlons. At equal intervals, some sixty yards, the distance at which a Tartar's bow proves fatal, stand flanking towers, projecting from the curtain wall about forty feet. These are similar in design, and equal in height, to the great structures that command the gates.

GARDENS OF THE IMPERIAL PALACE, PEKING.

"Fatigued with form's oppressive laws,
When Taou-Kwang avoids the great;
When cloy'd with merited applause,
He seeks the rural calm retreat:
Does he not praise each mossy cell,
And feel the truth these numbers tell?"

RURAL ELEGANCE.

THERE are two distinct cities within the walls of Peking, one occupied by Chinese, the other by Tartars exclusively. In the latter of these are the chief public offices, several sacred institutes, colleges, halls, and, lastly, in the very centre of this labyrinth, the imperial palace and gardens. Three spacious gates pierce the imperial wall, opening communication with the external or Chinese city, which is also fenced and fortified; and an inner enclosure, called "the prohibited wall," surrounds an area of about two square miles, devoted entirely to the imperial household, and only entered by his majesty's retinue or his visitors. The mural defences of the palace are built of bright-red, varnished bricks, covered with shining yellow tiles, whence they are also styled "The Yellow Wall," and are upwards of twenty feet in height.

The inner surface of the enclosure is varied by the construction of artificial mountains, the excavation of lakes with little islands floating on their tranquil bosoms, and running rivulets, interrupted occasionally by picturesque cataracts; summer-houses and pavilions adorn the margin of the waters, and impart an interest to the numerous islands; and the grouping of fanciful edifices, with clusters of trees, and masses of rock-work, necessarily produce a most agreeable illusion with respect to both distance and magnitude. One great reservoir, or lake, supplies the minor basins within the gardens, and its surface is constantly animated by the arrival and departure of pleasure-junks and barges belonging to the attendants and retainers of the palace.

Pleasure appears to reign supremely in these fairy lands; and, were judgment to be given by the eye alone, that siren would be successful. But inquiry will soon correct the hasty conclusion, by discovering the melancholy admixture of sorrow that is infused into all human histories. The double walls, that prohibit surprise, are not unnecessary, nor has the imperial throne been always "a bed of roses." There is a perilous uncertainty attendant upon making rice the national food; and so frequently is this consequence experienced, that the empe-



Gardens of the Imperial Palace, Peking.

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Drawn by T. Allom.

Engraved by J. F. Allen.

The Bridge of Nanking.

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ror's palace would not be safe from the violence of the hungry, in those days of famine that periodically visit his dominions. The markets of Peking are frequently plundered in the most daring manner, and all the courage of the emperor's tiger-hearted myrmidons is requisite to protect the Tartarian city from assault.

THE BRIDGE OF NANKING.

"Have not those ancient arches stood,
Time out of mind, the angry flood?
What busy crowds have paced their length,
Safe in their firm and long-tried strength."

GHOST OF LONDON BRIDGE.

NEAR where the Porcelain Tower formerly stood, the largest and principal bridge of Nanking spans the main trunk of the canal, forming a communication between an extensive suburb and the west gate of the city. It consists of six well-turned arches of unequal width, and is altogether a scientific work, being kept down nearly to a level with the banks at either extremity.

Chinese bridges are constructed on different principles in different parts of the empire; so much indeed does diversity prevail—that is, science in one place, ignorance in another—that neither censure nor applause can be bestowed upon the architects of the empire generally in this particular respect. Arches, pointed like the Early English, may be found in one locality; the horse-shoe, or Moorish form, abounds in another: ornamental bridges, in gardens and pleasure-grounds, consist mostly of one opening, either arched or flat; some of those built over navigable rivers have piers so lofty, that junks of two hundred tons burden can sail under them without striking their masts; one arch, and of large dimensions, is of frequent occurrence; so also are bridges of a number of arches; and that near Sou-tchoo-foo consists of no fewer than ninety-one.

That beauty and strength are not inseparable in works of art, is at least fully illustrated in the structure of the graceful one-arch bridge of China. Each stone is cut so as to form the segment of a circle; and, as there is no keystone, ribs of wood, fitted to the convexity of the arch, are bolted through the stones by iron bars, fastened securely into the dead-work of the bridge. Sometimes wood is dispensed with, in which case the curved stones are mortised into long transverse blocks of the same material. In some parts of the empire, on the other hand, arches of smaller stones, and pointed to a centre, as in Europe, are everywhere seen. The arches of the towers on the Great Wall are all exactly turned, and the masonry of that miracle of labour is referred to, by those who have examined it, as a perfect model of enduring industry.

NANKING,

FROM THE PORCELAIN TOWER.

"There is a majesty more felt than seen,
In the vast city with its peopled homes;
And hearts all full of an immortal life,
Thousands and tens of thousands beating there."

CONSTANTINOPLE.

THE form of the enclosure, or *enceinte*, of ancient Nanking is very irregular, having been accommodated to the inequalities of surface and limits of inundations that occasionally take place. In one part lofty hills arise, affording a prospect over the whole urban and suburban area; in another the dwellings are brought into close and constant contact. At the south-west angle, where the public offices are placed, and a water-gate leads to a spacious four-arched bridge, that crosses the canal, is that suburb situated on which the famous tower looked down for so many centuries. It was destroyed by the Taiping rebels in 1856. With the disregard for antique remains such disorderly bands frequently exhibit, they blew up the fine edifice, which had so long been the boast of China; and only its ruins now remain. Eastward, is still seen the Tartar keep, an *imperium in imperio*, city within city, being securely enclosed by its own walls, although in the very centre of the great fortified area itself. From this bird's-eye view of Nanking, a correct idea may be formed of the social architecture of the Chinese, and the systematic arrangement of their civic avenues. Discipline, method, established obedience, are conspicuous in every part; and when the populousness of the empire is considered, the statesman may possibly find reason to conclude, that the freedom of the subject has not been unnecessarily coerced, nor the administration of justice neglected, in this ancient and absolute despotism.

THE PORCELAIN TOWER, NANKING.

"Here frugal monks their little relics show,
And some dry legend to the stranger tell."

R. W.

THE history of the porcelain pagoda at Nanking is preserved by the monks of the adjoining monastery; and, if reliance can be placed upon their narration, one step in the analysis of its beauty and its origin is safely secured. Father Samedo, who resided at Nanking some time between the years 1613 and 1635, calls it an "edifice that ought to be ranked with the most famous of ancient



Drawn by T. Allom.

Sketched on the spot by Capt. Stoddart, R.N.

Engraved by J. Radclyffe.

Nanking, from the Porcelain Tower.

Nanking, vue de la tour de porcelaine.

Nanking, von dem Porcellan Thurm gesehen.

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Drawn by T. Allom

Engraved by H. Adlard

Porcelain Tower, Nanking.

Entrance to Confucius's Nanking

Eastern Gate, Nanking

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Rome;" Le Compte, who saw it in 1687, says "it is undoubtedly the best constructed and noblest building of all the East;" and these praises have been reiterated by the English who examined it during our occupancy of Nanking in the late Chinese war.

Devoted exclusively to Buddhist worship, it is denominated at one time, "Paou-gan-sze," the Temple of Gratitude; and at another, "Lew le paou ta," the Porcelain Pagoda. On the site of the present building, an obelisk of three storeys once stood, dedicated to Yuh-Wang, the Fostering King—a title given to Buddha in allusion to the providential care he extends over all animal and vegetable life. The Emperor Ta-te (A.D. 240) repaired and adorned the obelisk, which had become much decayed, and changed its name to that of Keen-cho; but the whole of Ta-te's erection was destroyed by an accidental fire, in the reign of Yuen-Shun. We are told that temple succeeded temple on this consecrated site, each distinguished by a name expressive of the object of its erection, until the construction of the present splendid tower, which is considered amongst the Chinese as only second in importance and miraculous character to the Great Wall of the empire. After the removal of the court from Nanking to Peking, under the Ming dynasty, the first stone of the present building was laid at the imperial command. The work commenced at noon on the fifteenth day of the sixth month of the tenth year of the reign of Yung-Lo (A.D. 1412); and, as the tower was nineteen years in building, it was not completed until the first day of the eighth month of Lewen-tih's sixth year (1431); that is, six years after the death of Yung-Lo. Raised originally as a tribute of gratitude to the empress, and a record to posterity of the high estimation in which her character and virtues were held, it still retains the name of "The Temple of Gratitude." The architect who superintended the work, and set up and framed the edifice, in conformity with a magnificent plan, was named Shelang-Hwang; and the exact cost of the whole was 2,485,484 leang, or Chinese ounces of silver, equivalent to about £750,000 of English money.

For many ages this delicate and gorgeous temple withstood the violence of time; but in the fifth year of the fifth month, and fifteenth day of the reign of Kea-King (A.D. 1800), between the hours of three and five o'clock in the afternoon (according to the Chilo-woo-ling tablet), "the god of thunder, displaying his power and severe majesty, and driving some strange insects before him, struck the tower, and in a moment shattered the sides of the nine storeys." The governor and lieutenant-governor of Nanking obtained the imperial permission to repair all injuries inflicted by the thunderbolts, which was executed in a masterly style in the year 1802; from which period until 1842, when a party of English seamen, attached to the expedition sent to China in that year, endeavoured to deface the walls, and remove the curiosities—no injury of any kind has been inflicted on this Chinese miracle of art. The hand of the spoiler, however, was quickly arrested, and indemnification instantly made by the English authorities.

According to a Chinese description, accompanied by a woodcut of the tower, which the bonzes print for distribution within the building, the height of the gilded ball on the cupola is 346 feet; but Père Bourgeois understood from an attendant priest, in 1768, that it did not exceed 258 English feet; and the measurements of the engineers who accompanied the expedition in 1842, reduce this amount to 236.

THE CITY OF NANKING.

"There she stands,
Childless and crownless, in her voiceless woe:
An empty urn within her wither'd hands,
Whose holy dust was scatter'd long ago."

BYRON.

NANKING, the capital of Kiang-nan—situated in latitude 32° 5′ north, longitude 118° 47′ east, within three miles of the Yang-tse-kiang river, and about 600 miles distant from both Peking and Canton—was formerly the metropolis of the empire, and one of the finest cities in the world. Chinese writers assert, that "if two horsemen were to set out in the morning at the same gate, and were to gallop round by a different way, they would not meet before night;" and its population, when Nanking was the imperial residence, has been estimated, by the same authorities, at three millions. Several canals form an easy communication with the Yang-tse-kiang; and large barges, and imperial luggage-junks, navigate them with the most perfect facility. The famous pirate, or rather patriot, Cosinga, having sailed up the river, entered the canal, and laid siege to Nanking, it was deemed advisable, on his retirement, to block up the entrance of the latter, so as to obstruct the passage of all vessels of war. The example of the gallant conqueror of Formosa, however, was not lost upon the British; who, in the Chinese war of 1840, pursued precisely a similar policy, penetrating also to the ramparts of Nanking.

The spacious *enceinte* of the walls is of an irregular outline, and varied by plain and mountain; the latter, like the castle-hill of Edinburgh, impending over the public ways. One-third, at least, of the whole area now lies desolate; the palaces, temples, observatories, and imperial sepulchres, having all been overthrown or demolished by the Tartars. When this city was the imperial seat, and the six great tribunals were held here equally with Peking, it was called Nanking, the "Court of the South;" but, upon the removal of the royal family, and the halls of justice, to Peking, the "Court of the North," the emperor named it Kiang-ning. Pride, prejudice, and practice, however, have so successfully opposed imperial caprice, that the name of Nanking is still perseveringly retained by the Chinese. A city of the first class, Nanking is the residence of



Engraved by J. Redaway

The City of Nanking.

THE [illegible] PRINTING AND PUBLISHING COMPANY [illegible]



Chapel on the great Temple, Macao

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LONDON. PRINTED AND PUBLISHED BY WILLIAM COMBAS, TEMPLE

a great mandarin (Tsong-tou), a viceroy presiding over the two Keang provinces, to whom an appeal lies, in all important matters, from the tribunals of the East and West divisions. The fierce Tartars, whose ancestors spoiled Nanking of its splendour, and transferred the seat of empire to the Northern capital, still guard with jealousy the actions of the aboriginal people, in this, their ancient capital; and a strong Tartar garrison, under the command of a general of their own nation, constantly occupies a sort of barrack or citadel, separated from the rest of the city by an embattled wall. The streets, in general, are narrow and inconvenient; the public buildings contemptible, with the exception of the city gates, which here, as well as in many of the principal cities, are remarkably fantastic and beautiful; and of the public monuments, erected by imperial command, to perpetuate the fame of a favourite.

CHAPEL IN THE GREAT TEMPLE OF MACAO.

"Withdraw thee from yon pagan throng awhile;
The temple's din and bustle, both forsake;
And, where repose in each fair form doth smile,
From the gaunt brotherhood thy lesson take:—
He errs, the page of life, recluse, who cons,
In monkish zeal—Franciscan, Dervise, Bonze."

C. J.

At Macao is an extensive collegiate or monastic establishment, the residence of bonzes, who observe celibacy, dress in the simple vesture depicted in our view, and live principally upon the bounty of the benevolent. Entering by the chief porch, which is decorated in a style of grace, delicacy, and perfection, equal to that of the central building, animals of monstrous conception, but cleverly executed, are placed on pedestals at either side. Escaping from this contemptible specimen of art, the principal apartment of the temple is reached, where all those horrible mummeries that belong to the theory of Buddhism are performed. The high altar of idolatry stands precisely opposite to the great circular window, represented in the view of the Façade; and, when the rays of the sun flow in upon the hideous idols of the scene, their disgusting shapes, their imperfect structure, and their senseless nature, are so ridiculously displayed, that it is difficult to say whether their votaries are more entitled to pity or contempt. Besides the multitude of idols, as varied in size and material as in form and attitude, the articles that surround the spectator are infinite; and few who come here to pray can find leisure for the purpose, attention being diverted by the objects that present themselves at every point of space in this cabinet of curiosities. The walls are decorated like those of our military armories, with halberds, swords, matchlocks, drums, tom-toms, and other ensigns of power, or

conquest, or submission; lanterns of different patterns, and sizes, and colours, are suspended from the roof, besides festoons or garlands of many-coloured ribands, united by metal clasps. Bonzes are continually in attendance upon the worshippers; and one of their duties—a duty, however, in which they have a direct pecuniary interest—is that of selling little slips of red paper, inscribed with moral maxims, or forms of prayer, or the objects of some petition which the votary desires to present to his tutelar god. This traffic is constant and profitable, and yields a handsome revenue to the college. On the high altar, tapers of sandal-wood are always burning; to these the supplicant approaches, lights his red paper, then laying it at the feet of his favourite idol, accompanies its combustion with suitable entreaties for assistance or protection. A door, generally standing open, and around which a number of idle bonzes are collected, discloses a long corridor leading to the banqueting-hall and cells; strangers, however, are but jealously admitted even to peep within these precincts.

At the opposite side of the temple from that by which the visitor enters, a staircase leads down to a second esplanade, more limited in extent, but equally pleasing in all its accompaniments. In the semicircular area before the chief façade, a broad paved terrace, close to the margin of the waves, is enclosed by a stone parapet, profusely sculptured, and on which are graven moral maxims and sentences, extracted from the Book of Fate, or other foolish fictions. Amidst the rocks that rise abruptly, and with a peculiarly picturesque effect, above the water, a small chapel is intruded, containing an image of Buddha, over which a large paper lantern is suspended. Beside this tiny temple is a second building, with a porcelain roof, something of an Italian cornice and decoration, but having a spacious circular opening in front, that occupies the principal part of the whole elevation. On a rock immediately opposite the window, stands a pedestal, with a recipient vessel, for the offerings of the humane and zealous amongst the visitors.

MACAO, FROM THE FORTS OF HEANG-SHAN.

"A landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause, and crouch beneath her feet."

BYRON.

MACAO occupies a position rather of beauty than strength; for the rocky summits that surround its peninsular site also command it, and the waters that lave its winding base are navigable by vessels of considerable burden. Its political circumstances have always presented an historic anomaly. Portuguese adventurers having long wandered in the Eastern seas, made occasional descents upon the Chinese coast, and, by bribery, barter, and sometimes brutality, established a



Engraved by S. Lacher.

Madeira, from the Seats of Henry Shum.

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Drawn by T. Allom.

Engraved by W. H. Capone

The Praia Grande, Macao.

The Praia Grande, Macao.

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species of recognition. About the year 1537, the Portuguese obtained permission to settle at Macao, in conjunction with the native population, and during their good behaviour, or the emperor's pleasure. For this commercial residence they consented, at first, to pay a large remuneration; but their liberality, in endeavouring to secure for themselves and the Spaniards a monopoly of Chinese trade, operated so ruinously to their speculation, that the emperor is now content to receive from them the miserable ground-rent of £150 sterling per annum.

The city stands upon a peninsula, three miles in length by one in breadth, one side of which is curved into a beautiful bay, the opposite being somewhat convex towards the sea; the ridge of this rocky eminence, as well as its sloping sides, being covered with churches, and convents, and turrets, and tall houses, such as are seen in Europe. A narrow sandy isthmus joins the peninsula to the heights of Heang-shan, which are crowned with forts, to awe the humbled settlers; and an embattled wall, after the jealous fashion of the Chinese, crosses the isthmus, and forms an entire separation between the Christians and idolaters. It is said that this barrier was first erected to check the incursions of Romish priests, who were much addicted to the practice of stealing Chinese children, from a desire to convert them to a saving faith. The end was certainly laudable, but not the means. The rigidity with which the Portuguese are ruled, and the well-known character of the Chinese as separatists, would rather induce a belief that the charge of kidnapping was a forgery, invented as a pretext for building up this rampart. A presiding mandarin (Tso-tang) constantly resides in Macao, and gives evidence of the slight nature of Portuguese tenure there, by occasionally stopping the supply of provisions intended for the Christians—by enforcing strictly the conditions of their occupancy, such as prohibiting the erection of new houses, or repairs of old ones—and by inspecting the Portuguese forts, to see that no additional strength has been given to them, nor any increase made to the garrison of four hundred men. Without a licence (for which a stipend is expected), none of these conditions may be violated with impunity; nor can the Portuguese accomplish such objects secretly, all handicraft employments being exercised exclusively by Chinese residents.

THE PRIA GRANDE, MACAO.

"Now mark the hall, the church, the street,
The buildings of to-day:
Behold the thousands now that meet
Upon the peopled quay."

L. E. L.

The Pria, or Praya Grandé, is a most flattering specimen of Oriental trade. Approached from the water, this fine ambulatory presents a striking and agree-

able appearance. A row of handsome houses, extending along the beach for upwards of seven hundred yards, is built in a crescent form, in obedience to the graceful and regular bend of the bay. In front, a spacious promenade is formed, on an artificial embankment faced with stone, interrupted, occasionally, by jetties for landing goods, and by steps for descending to the water. Here is the residence of the Portuguese governor, and here also is the English factory, plain substantial buildings; besides the Custom-house, distinguished by the display of the imperial flag in front. At the termination of what is called the High-street, stands the Senate House, a structure whose pretensions to architectural beauty are of the humblest character, but its dimensions considerable. Beyond the Praya Grandé, a mixed assemblage of styles presents itself, including English houses, towers of Portuguese churches, Chinese temples, and domestic roofs, generally grotesque. The church of St. Joseph, the most spacious and beautiful of the twelve which the first settlers raised here, dedicated to the Apostles, is collegiate, and richly adorned. The sea-view of the city does not partake of the Chinese character, because the low natives who reside at Macao inhabit the back streets only, and their dwellings being but one storey in height, are concealed by the Portuguese and English houses that surround them: the Chinese are generally dealers in grain, vegetables, and sea-stores, in addition to their employments of joiners, smiths, tailors, &c.

FACADE OF THE GREAT TEMPLE, MACAO.

"Look how, grotesquely gay, yon fane portrays
The antic mummeries of its idol-shrine;
With antler'd front the shrinking heaven it frays,
And flouts with Cyclop stare its light benign:
Sculpture and hieroglyph full aptly show
How meaningless the pompous rites of Fo."

C. J. C.

The architecture of the Great Temple is more intelligible as a design, more perfect in execution, and less grotesque, than the majority of Buddhist temples; the situation on the water-side, amidst forest-trees and natural rock, is inconceivably beautiful; and the mode in which the architects have availed themselves of all these accessories to grace and harmony is highly meritorious. The Neang-mako, or Old Temple of the Lady, is situated about half a mile from the city of Macao, in a north-west direction; and the walk thither, although obstructed by the usual inconveniences of Chinese roads, is rendered peculiarly agreeable by the prospects it commands, along its whole length, of the inner port, and of the green hills of Lapa. From its sunk, sequestered, and shaded site, the temple is not perceived until the visitor comes suddenly upon the steep



Entered by J. Earl-Law



Engraved by W. Floyd

Estuary of the Tahoa, or Ning po river.

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rocky steps that descend to the spacious esplanade before it. Two tall red flag-staffs, however, in front of the temple, constitute an unerring index to those acquainted with the locality; being conspicuous at all hours, by the three golden balls that surmount them, by the square frame-work that is attached to them, and by the imperial standard that adorns them. At the foot of the broad stairs are three great monumental stones, closely inscribed with names, titles, laudatory records, and other vain but pardonable mementoes. Beyond these commemorative pillars, is the wide, open, agreeable esplanade, represented in the illustration; on one side of which is part of the façade of the building, on the other the estuary or inlet, into which the Peninsula of Macao projects. The scene in front, composed of religious votaries, venders of various commodities, jugglers, ballad-singers, sailors, soldiers, mandarins, and mendicants, is common to all the seaports of China, and has been noticed in other pages of these volumes; but the merits of the building itself are of so peculiar and so conspicuous a character, that they call for a more detailed description. It is not to grandeur or loftiness that the Neang-mako owes its charms, but to multitudinous details, made out with a minuteness and accuracy that cannot be exceeded. There is not another example, most probably, in all this widely-extended empire, in which the many grotesque features of Chinese scenery are concentrated within so small a compass; buildings, rocks, trees growing from the very stone, would appear to justify the artificial combinations that are made in their gardening, and seen in their drawings. An enclosure, resembling the holy ground that surrounds the ancient sanctuaries of Europe, is formed by means of walls connecting the rude rocks that occur in the circuit, and which are always religiously retained by Chinese architects and decorators. A balustrade, resting on a dwarf wall, is divided into compartments, enriched by tracery, and decorated with various representations of instruments of music, implements of art, and weapons of war. A continuous design fills one of the subdivisions. A child, seated on a quadruped, is attended by venerable men, and followed by two females; while Satan, adorned with monstrous horns, is fleeing from the party in the utmost dismay. Another division is filled with a group representing the dedication of the temple, and the votive act in which it had its foundation.

ESTUARY OF THE TAHEA, OR NING-PO RIVER.

"Bare the rugged heights ascending
Bring to mind the past,
When the weary voyage ending
Was the anchor cast."

L. E. L.

THE scenery at the entrance of this noble tidal river is truly magnificent, from the loftiness and forms of the hills, and from the broad expanse of its waters,

which are almost constantly in a state of agitation. These naturally picturesque features are still further improved by the construction of irregular works of defence upon the most conspicuous eminences. At a little distance, the embattled tower, bristling with artillery, resembles the stronghold of some powerful chieftain, who is always in an attitude of defence against assaults, of which his own aggressions have been the occasion. The currents that are caused by the obstruction of the Chusan Islands, by the efflux of the Tahea's waters, and the influx of a tide setting always strongly, produce and maintain a surface of considerable agitation, and whose navigation by boats is uniformly attended with danger. But these interruptions tend in no moderate degree to heighten the picturesque character and solemn effect of the splendid panorama which the whole estuary presents.

One of the headlands that look down upon the entrance of the Tahea, is covered with tea-shrubs to its summit, and the mulberry tree constitutes the chief ornament of the scene on every side. These indigenous products have conferred the greater portion of their wealth upon the inhabitants of this district, which is the very centre of their profitable cultivation. Here, therefore, foreigners were first induced to seek for the privilege of trading with the natives —silk and tea, China's boasted products, being obtainable in a better condition, and at half the cost they bring at Canton.

COTTON PLANTATIONS AT NING-PO.

"Arkwright taught from cotton pods to cull
And stretch in lines the vegetable wool;
With teeth of steel its fibre knots unfurled,
And with its silver tissue clothed the world."

DARWIN.

THE vicinity of Ning-po is not only celebrated for its picturesque character, but as having once been the emporium of an active and flourishing foreign trade. Imperial reserve, rather than national prejudice, closed the Tahea river against commerce with barbarians; but British gallantry burst those bonds which jealousy had thrown over the intercourse of nations; and one of the conditions of the treaty with China is, that the flag of England shall be honoured and welcomed in the waters of Ning-po.

It is supposed that the Chinese (and the analogy of other nations seems to justify the supposition) were early acquainted with the existence of the cotton plant, and with its valuable qualities; but that their prejudices, especially against the Tartar nation, caused its continued exclusion. From the eleventh century, however, to the present time, cotton has been extensively cultivated, and constitutes the principal clothing of the majority. A soil rich, yet moist, is most



Engraved by A Le Pot...

Bellow Plantations at Ning-po.

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Drawn by T. Allom.

Engraved by S. Bradshaw

City of Ning-po, from the river.

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suitable; and wherever it shall happen to be arid by nature, irrigation is found necessary. Much care and skill are requisite in the cultivation of a farm; the ground must receive three ploughings, be well manured, the seedlings dibbled in rows, the spaces between the rows hoed or dug with the spade, and the plants headed down when they reach the height of twelve inches. Decandolle has enumerated thirteen species of the gossypium; but these are only interesting to the most profound scholars in the study of botany. Merchants make but two distinctions—black-seeded and green-seeded; the former remarkable for resigning its downy produce by the simple mechanism of two rollers, revolving nearly in contact with each other, and worked by the human arm; the latter only yielding to the operation of a circular saw, turned by powerful machinery. Two kinds are known in China; the one, coarse and colourless—the other, produced chiefly in Kiang-nan, of a superior fineness, from which the celebrated stuff called *nankeen* is made. This description, the produce of which exhibits a yellowish tint, has been transplanted into other provinces, but with indifferent success; and the failure of the experiment materially injured the reputation of the original Nanking cotton. Experiment has shown, however, that the soil and climate of the Cape of Good Hope are also suitable to the culture of the yellow-tinted cotton; but the loss of its popularity has rendered the continuance of the practice in our colony of but little importance.

Neither is the cotton plant indigenous to China, the art of weaving a native invention, nor are the modes of freeing the down from seeds, and of ultimately cleaning the wool, peculiar to China. The machine for separating the seeds, already noticed, has been in use among the Hindoos from time immemorial; and the elastic bow, for freeing the cotton from knots and foreign substances, is also of Hindoo origin, and is employed in England by hatters, in preparing the fur for being worked up into the compact mass technically denominated a *bat*.

CITY OF NING-PO, FROM THE RIVER.

"Now still brighter hopes arise,
Over life's enlarging day,
Science, commerce, enterprise,
Point to man his glorious way."

About twelve miles from the archipelago of Chusan, and on the left bank of the Tahea, or Kin river, stands the walled city of Ning-po, which Europeans formerly called Liam-po. It is the fourth city of the province of Tche-kiang, is itself of the first order, having four of the third under its jurisdiction, and enjoys the advantage of a good roadstead. Seated at the confluence of two rivers, the Tahea and Yao, its position is both agreeable and convenient; and the trade between this port and Japan has always been of an active character. A very

level plain surrounds the site of Ning-po, extending to a distance of many miles on every side, and confined ultimately to the form of a vast oval basin, by lofty mountains that rise abruptly and terminate the view. Many towns speckle the smooth surface of these fertile fields, on which also vast numbers of cattle are fed, and luxuriant crops of rice, cotton, and pulse are raised. Nowhere in China is irrigation more advantageously or more skilfully adopted than in the rich plain of Ning-po, the waters that descend from the encircling mountains being directed into sixty-six canals, all which, after contributing their services to the duty of fertilising, discharge their surplus into a main trunk that communicates with the Tahea. The amphitheatre of hills, the luxuriant vegetation of the well-watered plain, the occurrence of so many comfortable-looking towns, the brilliant sky, the wholesome and salubrious climate, and the great variety of trees, combine in the formation of a picture whose character is the most happy and agreeable. "The scenery about Ning-po," writes Commander Bingham, "formed the prettiest landscape we had seen in China."

Its walls, extending rather more than five miles, are entirely of granite; and five gates afford admission within them. There are also two water-gates: these are mere arches in the walls, through which canals pass, each being protected by a portcullis. The public buildings are mean, and few in number, trade having for ages so completely absorbed the attention of the citizens, that the fine arts fell into oblivion. One lofty pagoda of brick is the sole architectural boast of the place; and a bridge of boats over the Tahea, constructed about three centuries back, still retains its position. The streets are rather broader than those of Canton, and the shops better furnished, especially with japan-ware; but their width suffers an apparent diminution from the pent-houses which project beyond the shop-fronts.

VALE OF TING-HAI, CHUSAN.

"The uplands sloping deck the mountain's side,
Woods over woods in gay theatric pride,
While oft some temple's mouldering tops between,
With memorable grandeur mark the scene."

GOLDSMITH.

THIS beautiful panorama displays the majestic character of the scenery amongst the Chusan group with the best effect and the most entire truth. It presents all the happy combinations of mountain, water, wood, waste, and cultivated lands that occur in the landscapes of this archipelago; and although detached from the continental territories of the empire, Chusan is in every respect a true evidence of the cultivated condition to which the Chinese people have attained by their long and undisturbed repose. Nowhere could a scene be



Lake of Jung-hau, Chusan.

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Drawn by T. Allom. From a Sketch on the spot by Lieut. Wade Royal Marines. Engraved by J. C. Bentley

British Encampment on Tigris Than, Chusan

Our English camp on the Tigris Than Chusan. British camp on Tigris Than Chusan.

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found more fully developing climate, agriculture, and national habits, than the accompanying comprehensive view. The climate is of a medium temperament between Peking and Canton; and life, accompanied by temperance is at Chusan, usually prolonged to many years.

BRITISH ENCAMPMENT ON IRGAO-SHAN,

CHUSAN.

"How nature slept o'er yon sequester'd scene,
In knoll, and glassy wave, and woodland green!
Man's self, in kinder than his wonted guise,
There bade the patriarchal village rise.
Now, marshall'd forms of war the hill-top crest,
And soldier's tramp and clarion start its sylvan rest."

C. J. C.

THE Chusan Islands, several hundred in number, lie almost due east of Taketow promontory, in the province of Che-keang, and appear to have once formed a part of the neighbouring continent. The direction of the prevalent wind, and the strength with which the tides set in upon this part of the coast, have, in the course of ages, washed away all alluvial matter, and left only the rocky pillars, now so many pyramidal islands, standing in the waters. The currents between the islands are at this day so violent, that navigation is highly dangerous; and the Chusanese alone, who are familiarly acquainted with them, are able to take advantage of these straits as highways for commerce. Chusan isles are all of primitive structure, being composed of red and grey granite; they present a very unequal surface, the summits often attaining a height of fifteen hundred feet above sea-level; yet there is not a square mile on any island of the group unsubdued by cultivation.

The detachment of the Twenty-sixth, which Lieutenant White has introduced into his sketch, as marching in amongst the farm-buildings, is supposed to be returning to their encampment on the summit of Irgao-shan; and, on the slippery bank above them, a zigzag pathway amongst beds of sweet potatoes may be observed. This footway, broad enough to admit three persons to walk abreast, like all others that traverse the island, is paved with large squared blocks of stone, sometimes cut into regular steps; and along such narrow causeways even the heaviest burdens are transported from place to place by men exclusively, wheel-carriages not being in use amongst the Chinese.

GRAND TEMPLE AT POO-TOO,

CHUSAN.

"No regal state with eating cares intrude
To break the stillness of his solitude;
No wealth allures, with all its glittering store;
But peace, contentment, wait the bonze's door."
H.

Poo-too, or Worshippers' Island, in Chusan archipelago, is the chief seat of Chinese Buddhism, and has long been celebrated for the riches, and magnitude, and glories of its temples. Although the whole area of this sacred spot does not exceed twelve square miles, nor its original population two thousand souls, yet here upwards of 3,000 monks, or bonzes, of the Hoshang or unmarried sect, reside, and lead a Pythagorean life. Three hundred isles and upwards constitute the Chusan group, many of which are larger and more fertile than Poo-too, but none comparable to it for inequality of surface, variety of scenery, and boldness of outline when seen from a distance—shelter and repose when closely visited. For the latter reasons, doubtless, these ascetics selected the deep glens of Poo-too for their temples and for their tombs. Upwards of four hundred minor chapels have been erected on this little isle; but there is one building which is considered the very cathedral of Buddhism. In a fertile and narrow valley, overhung by granitic summits that reach, in some places, to a height of one thousand feet, and traversed by a rivulet of clear, sweet water, stands the Grand Temple. Between two tall flagstaffs, planted securely in the natural rock, a flight of steps ascends to the simple gateway leading to the court; monastic dwellings, of two storeys in height, substantially built, and surmounted by hideous dragons, are grouped closely together; and behind them rises the many-storeyed pagoda, that marks the site of the temple of worship. It is more than probable, from the solitude and study to which the bonzes of Poo-too dedicate themselves, that they are acquainted with the labours of the Catholic missionaries who once visited their country, and who were so favourably received by Kang-he. It is also perfectly certain that they are familiar with the mode of worship observed by the Portuguese at Macao, because crucifixes and images of our Saviour, and of the Virgin Mary, mixed with articles of a general character, are publicly offered for sale in the shops of Ting-hai.

II.



The Grand Temple at Tse tse Chusan Islands.



Drawn by T. Allom

Sketched on the Spot by Capt. Sibbald R.N.

Engraved by E. Brandard

The Fortress of Terror, Ting-hai.

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THE FORTRESS OF TERROR, TING-HAI.

"Go, standard of England, go forth to the battle,
Go meet the proud foes in their hostile array;
The heat of the action where loud cannons rattle,
Is where I have borne thee through many a day."

THE SOLDIER'S FAREWELL TO HIS FLAG.

NOWHERE, during the British descent upon the coast of China, was the destruction of life and property greater than at Ting-hai. Situated in the entrance to the bay of Hang-tchow-foo, Chusan might operate as a breakwater against the ocean's waves, a fortress against foreign wars; but in the latter capacity it proved lamentably deficient. It is remarkable that those places which the Chinese government believed to be impregnable, yielded readily to British arms; while positions of less reputation afforded more obstinate resistance. Every hill on the coast in the vicinity of Ting-hai is crowned with a battery of apparent strength; some too elevated to be effective, others too much exposed to the fire of an enemy. At the entrance of a defile, watered by a rivulet flowing from the valley of Chae-hu, and on an eminence about two hundred feet above the level of the bay, stands one of those deceptive structures, misnamed "The Fortress of Terror," in which the Chinese so lucklessly reposed entire confidence when the British fleet cast anchor in the roads beneath.

No troops, however armed or disciplined, could have acted with more eminent personal gallantry than the Tartar garrison of the Fort of Terror, yet none ever encountered a more signal overthrow. Two circumstances contributed to produce this result; one, the scientific principles, perfect discipline, and national courage of the British; the other, ignorance, on the part of the Chinese, of all modern improvements in the destructive art of war. Hereafter these hill-forts may be strengthened, and rendered serviceable; yet even this hope would appear to be extinguished by the extensive application of steam in the British navy.

SCENE IN THE SUBURBS OF TING-HAI.

"Here may be seen, in bloodless pomp array'd,
The pasteboard triumph and the cavalcade;
By sports like these are all their cares beguil'd;
The sports of children satisfy the child."

GOLDSMITH.

No regular day of rest and thanksgiving being appointed by Chinese law-givers, the people are more liable to transgress the limits of propriety in seizing on

occasions for mirth and festivity. And it is from this cause especially, that they are found to convert very many of life's usual occurrences into pretexts for merry meetings; but no rejoicing can be complete unaccompanied by a systematic procession, in which each person is assigned an active part; jokes, in China, having no point unless they are practical.

Performers in a festivity are generally assembled in a booth or temporary erection; where viands of various kinds, fruit, pastry, and other delicacies, are spread in profusion, while prayers are offered, bells sounded, and flutes blown, with a determination that measures the zeal of the performer. The gods frequently manifesting indifference to the banquet, the votaries proceed to divide the dainties, some demolishing their portions, while others cast theirs amongst the noisy and mirth-loving crowd. Sanctity would appear to form no share in the ceremony: merriment, pleasantry, fun in its fullest sense, being the end and aim of every one's exertions. A bonfire of paper, or of other easily-ignited matter, lighted without the building, is the signal for clearing the temple, and for forming into a procession, in which each has some particular duty allotted to him. An advance-company furnished with gongs precedes every show of this description, and makes the welkin ring with redoubled blows of the muffled *plectra*. Next come the bannermen, bearing flags adorned with religious, military, or appropriate devices, followed by a multitude of flute-players and drummers; the principal part of the sport consisting in noise. Some treasure, such as an ark, or other palpable object, must necessarily be carried in procession, to which, as to the chief character in a royal *cortège*, particular respect is paid, and each in turn is ambitious of succeeding to its support and carriage. Whatever be the character or object of such demonstrations, their arrangements undeviatingly resemble each other. Burnt-offerings—presents to be submitted in a hall of ancestors—a bride going to her new home—a corpse proceeding to its last one—are each in turn the burdens of procession-men; and the feelings experienced upon those occasions are so much alike, that spectators are unable to conjecture the precise object of a gathering from the demeanour of the attendants.

AMOY, FROM KO-LONG-SOO.

"With varied colours drest, the mountain-steep
Reflects its radiance o'er the glassy deep,
Nature's broad mirror, where its giant form
Is seen through ages, scathless 'mid the storm."

H.

Although long excluded from intercourse with this picturesque port, the English had early habits of commercial friendship with the citizens. Here a stirring and a sterling trade existed before foreigners were restricted in their



Drawn by T. Allom.

Sketched on the spot by Capt. Stoddart R. N.

Engraved by W. Floyd

Amoy, from Ke'long ssu.

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Amoy, from the Outer Anchorage.

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barter to Canton; and none of the five free ports thrown open by the interference of British arms, welcomed back the stranger with more sincerity than that of Heamun. An island, fertile and fortified, obstructs the winds and waves in their progress from the east, rendering the inner cove always smooth and sheltered. But this agreeable spot, called by the natives Ko-long-soo, or island of crystal fountains, is insufficient to save the vessels that lie inside from the depredations of desperate men, who seek their sustenance by piracy alone. All night long the hoarse sounds of "red artillery," booming heavily along the waters, tell that the crews of the junks at anchor in the bay, are prepared to defend themselves against sudden aggression; and this practice prevailed even while British men-of-war lay moored in the offing.

Nothing can be imagined more pleasing, picturesque, and animated, than the prospect of this vast mercantile harbour from the heights of Ko-long-soo. The deep channel, crowded with junks, is at the observer's feet; the narrow promontory forming a chief suburb, projects beyond: further still is the second passage, backed by those noble hills of granite which separate the marine district from the mainland. The entire scene has a magical effect.

AMOY, FROM THE OUTER ANCHORAGE.

"Again their own shore rises on the view,
No more polluted with a hostile hue:
No sullen ship lies bristling o'er the foam,
A floating dungeon—all is hope and home."

BYRON.

DU HALDE says, "Amoy is a famous port, hemmed in on one side by the islands, which are high, and shelter it from every wind; it is also so spacious that it can contain many thousands of vessels; and the sea there is so deep, that the largest ships may come up close to the shore, and ride there in perfect safety. You see there, at all times, a great number of Chinese junks; and about twenty years ago, you might see there many European vessels; now they come hither but seldom, and all the trade was latterly removed to Canton. The emperor keeps six or seven thousand men there in garrison, under the command of a Chinese general. In entering the haven, you double a cape, or rock, which thus divides itself into two, almost as the Mingaret does in the port of Brest. The rock is visible, and rises several feet above the water. Three leagues thence, stands a little island, having a hole through which you see from one side to the other, and called, on this account, 'The Bored Island.' Between this port and Formosa, the islands of Pong-hou form a small archipelago, which are occupied by a Chinese garrison, and the mandarin who resides there has a constant eye upon vessels that trade between China and Formosa."

It was to this sheltered, secure, and favourite harbour, that the British

merchants directed their principal expeditions for the revival of trade with China; and when they took possession of Amoy, and silenced all its batteries, the scenery of these hills excited the curiosity of our brave soldiers and sailors, and, in their wanderings among the crags, they discovered a number of stone jars, coated with a tenacious lute. On opening these vessels, they were found to contain perfect human skeletons, dislocated, each bone carefully packed, and numbered or marked with red paint. The discoverers have not guaranteed any solution of this singular problem—nor does any probable one present itself, even after reflection.

ENTRANCE INTO THE CITY OF AMOY

"I see within the city-streets
Life's most extreme estates;
The gorgeous domes of palaces,
The prison's doleful grates."

MARY HOWITT.

THE great gate of Amoy is rather massive than magnificent; the dragon constitutes the most prominent part of its sculptured ornaments; sentences from the ethics of Confucius, the most valuable. A boat-shaped finial that crowns the summit, supports two fish, emblems more rational and appropriate than the national symbol, because the deep-water fishery off this coast, in the channel of Formosa, is amazingly productive, and the whole population of Amoy may be deemed maritime. A garrison, cannon-foundry, and dockyard, have been maintained here for many years; and, when our fleet appeared in the noble harbour of Emouy or Amoy, in 1841, the place was found strongly fortified, and defended by a considerable Tartar force.

ANCIENT TOMBS NEAR AMOY.

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire,
Hands that the rod of empire might have sway'd,
Or waked to ecstasy the living lyre."

GRAY'S *Elegy*.

EVERY addition made to our knowledge of Chinese history and habits, contributes to render the analogy with other Oriental countries closer, by which their vain notions, of a separate origin from the rest of mankind, meet with circumstantial contradiction. Ceremonies in honour of the dead form no minor criterion of previous identity, and, whenever we find two nations, or people,



Drawn by T. Allom. From a sketch on the spot by Lieut. White, Royal Marines. Engraved by S. Fisher.

Entrance into the City of Amoy.

Entrée de la ville d'Amoy.

Eingang in [illegible]

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Engraved by W. Le Petit

Ancient Tombs near Amoy.



Drawn by T. Allom. Sketched on the Spot by Capt. Stoddart R.N. Engraved by A. Willmore.

City of Amoy, from the Tombs

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observing rites nearly similar, and those of a very complicated character, it may, with great probability, be concluded that they are derived from a common origin. All the forms of a Chinese marriage are discoverable in some country or other of the Eastern hemisphere, their affectation of peculiarities being an insufficient disguise. So also, in the burial of the dead, a striking similarity to the practices of countries described in Scripture, has been ascertained, by modern travellers, to prevail in China. Exploring parties of British officers, actuated by no other motives than those of curiosity, amusement, or instruction, set out from Amoy, and, ascending the granitic hills that shelter and adorn the vicinity, were astonished by the discovery of an ancient cemetery. It occupied a hollow or excavation in the mountain, such as would have been left by an extensively-wrought quarry, and, from its weather-worn appearance, was evidently of most ancient construction. A crescented tomb of triple walls, dedicated to a mandarin of high rank, stood in front of the enclosure, behind which rose a long flight of steps cut in the rock, leading up to a gateway of grotesque design, consisting of a double ogee-roof, sustained by four wooden columns. The inner space had evidently, in former ages, been excavated, the stone carried away, and the regular area left by its removal, formed into galleries and promenades, rising in tiers one above the other. In some instances, vast spaces were enclosed by walls of solid masonry, within which were temples, or tombs, hollowed from the rock, and filled with remains of the dead. In other directions, several hundred vaults stood, with opened doors, upon a gallery of considerable length. In some cells, urns, in others coffins, were found, while many had become altogether deserted and tenantless. The doors, or the panels cut in the rock on each side of them, in these catacombs of Amoy, are carved with appropriate inscriptions, and with effigies of wives, or attendants, or slaves, or horses, or other objects that contributed to the honour or happiness of the deceased.

CITY OF AMOY, FROM THE TOMBS.

"A city pleases me; I have intense
Delight in human effort, and my soul
Becomes as 'twere a portion of the whole,
In all its beauty and magnificence."

MARY HOWITT.

CAPTAIN STODDART'S accurate view of the site and scenery of this celebrated entrepôt, is a panorama of exquisite loveliness. Employing the ancient burial-ground as an observatory, the eye ranges over the low-lying city with its embattled walls; the wide-spread suburbs, with their countless cottages; beyond these, again, to the land-locked cove, dotted with busy merchantmen, there riding securely from every breath of wind. Above the waters of the inner bay,

which closely resembles an inland lake, rises a noble chain of mountains, dentated in outline, and granitic in structure. Ko-long-soo, interposed between the outward ocean and this picturesque basin, acts as a natural and most efficient breakwater, imparting such entire and constant placidity to its surface, that vessels may lie here at all seasons regardless of the weather, biding their time for unfurling the sails; and transit from shore to shore by the smallest boats, is never attended with risk or interruption.

Being nearer to Canton than the other open ports of the empire, Amoy will probably be sooner, as well as more securely, enriched by the abolition of commercial monopoly at that much-disliked emporium; and we may expect that trading intercourse with the port will be greatly increased.

WHAMPOA, FROM DANE'S ISLAND.

——"Your argosies with portly sail,
Like signiors and rich burghers of the flood,
Or, as it were, the pageants of the sea,—
Do overpeer the petty traffickers,
That curt'sy to them, do them reverence."

SHAKSPERE.

WHAMPOA with its picturesque prospect and encircling islets, has been the theatre of many military events. Placed in the very centre of the highway to Canton, from which it is but ten miles distant, it should be fortified with all the science of the age, and at any cost that such security might be attended with; but the authorities, relying too confidently upon the fortresses at Chuenpee, Tycocktow, Bocca Tigris, and Tiger Island, have injudiciously neglected the more available position. When the *Modèste*, a British frigate, was directed, during the late Chinese war, to pass Whampoa towards Canton, and subsequently the *Sulphur* was placed under similar orders, the opposition given by the battery at Howqua's Folly at the north-west extremity of Whampoa Island, and by Fort Napier, which is directly opposite, was so contemptible that it is merely mentioned but not dwelt upon in the despatches. Howqua's Folly, built after Admiral Drury's expedition, is a quadrangular structure, entirely of hewn granite, and mounting eight-and-twenty guns. It is so called from its founder, who is supposed to have been converted into a patriot either by "a squeeze," or by a desire to escape the imperial wrath. The derivation of "Napier's Fort" will probably present itself more immediately from the recollection that it was to this precise anchorage his lordship ordered up two sail-of-the-line, when the Canton authorities doubted his credentials. Between these two forts, stakes were driven into the river-bed; and old junks were sunk, to obstruct the passage of the British; but the employment of war-steamers in the British navy since the previous visit of our ships to Whampoa, had



Whampoa, from Dane's Island

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Drawn by T. Allom.

Engraved by [illegible]

Foot of the Tee-kang, or Two Peaks, at Ta-tsin.

[illegible]

escaped the knowledge of the Chinese, and gave to all their childish contrivances an appearance of extravagant folly.

On a mound adjacent to the town, and near the western end of the island, the Whampoa pagoda rises to a height of 170 feet; beyond the Junk river on the right, and on the point of Junk Island, is another, inferior in gracefulness and height; and on the further bank of the Tay-wang-kow passage, a beautiful, light, and tapering temple stands conspicuously prominent. Canton-reach extends from Whampoa and French islands in a western direction, and is enclosed on the north by a range of lofty and rugged hills that form a delightful drooping distance.

FOOT OF THE TOO-HING, OR TWO PEAKS, AT LE NAI,

PROVINCE OF SHEN-SI.

"'Tis good to climb the mountain high
And trace the valley deep,
To gaze upon a brilliant sky
Where clouds of silver sleep."

ARGYRO CASTRO.

FEW scenes in the whole empire of the Chinese more fully illustrate the jealous policy of its government than the picturesque locality of the "Two Peaks." Not deeming this rocky barrier sufficient protection against the untamed animals, rational and irrational, of the desert, the Great Wall has been continued on the other side of the mountains of Shen-si, without sufficient reflection, by its royal founder, upon the ridicule so superfluous a defence might probably excite. Against all such apprehensions, however, the legislators of China appear to have been completely proof—remaining eternally wrapped up in ideas of the antiquity, majesty, populousness, and power of their country. Nor is this more than useless wall, raised to defend the Too-hing, the only act of conspicuous folly and bigoted policy which the vicinity discloses. Valuable mines of gold lie buried in the rocky treasury of these mountains, easily accessible to such skilful miners as the Chinese; but they are prohibited from being worked, on pain of death. So resolute on this point is the imperial decision, that a guard of tiger-headed Tartars is stationed at "Two Peaks," to prevent the least attempt at seeking for this source of human weal and woe. Although the inhabitants are not allowed to touch the gold, they raise coal in great quantities, besides several species of minerals employed by native physicians as remedies for fever, and as antidotes against poison.

ENTRANCE OF THE HOANG-HO, OR YELLOW RIVER.

"But ere the mingling bounds have far been passed,
Turbid Hoang-ho rolls his power along
In sullen billows, murmuring and vast,
So noted ancient roundelays among."

THE Chinese carry the process of irrigation, and the benefits of water-carriage, to a greater extent than any other nation, and they seem to have received encouragement in both objects from the natural facilities that present themselves in every part of the empire. A level surface permits the easy execution of the one—vast mountain-chains, either within the imperial confines, or in the adjoining countries, supply endless resources in effecting the other. Two great rivers have long been known to Europeans as the feeders of Chinese canals, and as the principal sources whence fertility is diffused over the surface of that ancient empire—the Yang-tse-kiang, sometimes incorrectly called the Blue river; and the Hoang-ho, or Yellow river. The first of these noble streams has frequently been spoken of in the preceding pages; the embouchure of the second constitutes the chief subject of the accompanying illustration.

Issuing from two spacious lakes, Tcharing and Oring, at Sing-suh-hae, in the lofty mountains of Thibet, and in the region of Kokonor, the waters of Hoang-ho descend from their fountain, at first, through a length of 250 miles, with the most uncontrollable impetuosity; then turning from an eastern to a north-western direction, they find a more level course for about an equal distance, after which they enter the Chinese province of Shan-tse, and the stream, remaining parallel in its course for some hundred miles with the Great Wall, at length intersects that celebrated work in the twenty-ninth degree of latitude, and takes a northern direction for upwards of 400 additional miles. Hence "*vires acquirit eundo*" briefly describes its character, many rivers and lakes contributing the overflow of their waters to swell those of the great recipient; and again directing its power eastward, it recrosses the Great Wall, traverses the northern provinces for hundreds of miles further, and enters Honan in the same parallel of latitude in which it has its source. In Kiang-nan it is augmented by a vast contribution from Lake Hong-tse, after which the majestic volume moves more slowly towards that part of the eastern ocean to which it imparts both its turbid character and expressive name. It is the intersection with the Imperial Canal—the junction of Lake Hong-tse, the afflux of the Salt River—that is considered to be the mouth of the Hoang-ho; and here it is that commerce has formed a rendezvous for shipping, and here also Superstition has erected an altar to her worship.



Entrance of the Hoang-ho, or Yellow River.

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Drawn by T Allom

Engraved by J A Prior

The Ver-Tang Mountains

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Drawn by J. Arlo

Engraved by J. Sands

The Tung-ting Shan

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THE WOO-TANG MOUNTAINS,

PROVINCE OF KIANG-SI.

"The wild streams leap with headlong sweep,
In their curbless course o'er the mountain steep;
All fresh and strong they foam along,
Waking the rocks with their cataract song."

THE RECLUSE OF THE ROCK.

IN the schistose district of the Meilung mountains, that engross the southern part of Kiang-si, the forms of the cliffs and the crags are more varied than art could ever have made them, and than nature generally does. The goddess, however, in a sportive mood, seems to have moulded the amazingly diversified surface of the Woo-tang rocks, in which the Kan-kiang-ho has its source; for, the toppling position of the great mass that overhangs the village of Woo-tang and the vale of Nan-kang-foo, is obedient rather to the strength of adhesion than the laws of gravity. An Alpine grandeur pervades the whole mountain chain to the north of the Meilung group; and the Chinese are so entirely devoted to pleasure, so much engrossed by superstition, such victims to actual romance, that they associate every picturesque spot amidst these cloud-capp'd pinnacles with a legend of pleasure or pain—a duty enjoined by custom—a pilgrimage dictated by caprice or idleness.

THE TUNG-TING-SHAN.

"Here in this grotto of the wave-worn shore,
They pass'd the tropic's red meridian o'er;
Nor long the hours—they never paus'd o'er time,
Unbroken by the clock's funereal chime,
Which deals the daily pittance of our span,
And points and mocks with iron laugh at man."

THE ISLAND.

ONE of the most abrupt and precipitous hills in the Great Lake district, and situated about thirty miles north of the city of Soo-chou-foo, is the Tung-ting-shan, called also Lin-uh-shan, and Paou-shan. Its circuit extends upwards of a hundred and fifty miles, and embraces within it the most beautiful and romantic scenery in China Proper. In the quaint phraseology of Chinese tourists we are told, that "on the north-west are forty-four hills, amongst which the most conspicuous in appearance, the most celebrated in history, is the Ma-tsih; forty-one hills lie towards the east, above which the western Tung-ting raises his dark front to the clouds; and, of the forty-seven hills that are seen to the east

precisely, the eastern Tung-ting is the loftiest and most massive." Upon the charms of this latter district they have exhausted all the laudatory formulæ of their language; and their admiration of the landscapes that are presented in the valleys of this group of hills, is almost boundless. The shade of its groves, the verdure of its valleys, the sequestered sites of its cottages, the prominent splendour of its palaces, the glittering radiance of its temples' roofs, are said to distribute light like the stars of heaven, while the grand edifices themselves are arranged with all the regularity of chessmen.

While the natives delight in the beauties of Eastern Tung-ting, European taste will find more enjoyment in the repose of the picture to be seen amid the hollows of Tung-ting-shan. Undisturbed, and undisfigured by palaces of haughty mandarins, or shrines of idolatry placed at measured distances, the picturesque crests, and summits, and brows, and steeps of this lone region, retain the vesture in which nature clothed them. Luxuriant woods wave on the loftiest cliffs, and the verdure in which each valley is clad presents a contrast the most striking to the sterility of the crags that often overhang them. On the bank of some bright rivulet, and adjacent either to its entrance or its exit from a sheltered vale, a village is occasionally seen, in a position the most romantic that imagination can conjure up; and, so entire does the seclusion seem, that its peaceful inhabitants appear to form a separate and independent community. Particular eminences in the surrounding group are connected with the legendary lore of the mountaineers, and the Shang-fang, and the Hea-fang rocks, are beheld with an obvious degree of respect; while others, such as the Kung-lung-tow, Kin-yih-too, Choo-chow-shan, and Peaou-meaou peaks, are almost equally venerated. Each forms not merely a guide to the mountain wanderer, an index in gauging the weather, a favourite haunt upon a festive day, but each also is involved in some tale of love, or horror, or superstition, that lends to it just such a beautiful interest as the cloud that occasionally enwraps its pinnacle.

WOO-E-SHAN, OR BOHEA HILLS, FO-KIEN.

"Therefore these elves, piping to us in vain,
As in revenge, have suck'd up from the sea
Contagious fogs; which, falling in the land,
Have every pelting river made so proud,
That they have overborne their continents."

SHAKSPEARE.

CELEBRATED for the culture of the most delicious description of tea, the Woo-e-shan hills are still more memorable by the legends that are entwined around their picturesque rocks, that are located in their deep and many caverns, and that are pinnacled on their cloud-capp'd summits. The hilly region of Woo-e



Drawn by [illegible].

Engraved by J. Rand.

Wee'e shan, or Bohea hills, Province of Fo-kien.

[illegible] Province of Fokien *Wee'e shan or Bohea Hills, Province of [illegible]*

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Drawn by T Allom.

Engraved by J Redaway

Han town, - Province of Kiang-nan.

Han town Province of Kiang-nan Han-Town - Province Kiang-nan.

includes thirty-six lofty and conspicuous peaks, situated to the south of the Tsung-nan, in the district of Keen-ning-foo, and province of Fo-kien. Amidst these grotesquely-formed masses of limestone, the "Kew-keuh-ke," or River of the Nine Bends, makes its tortuous way, adding fertility and ornament to this singular landscape; and every rock, and crag, and cliff, that overhangs its stream, is allegorised in the poetry or the traditions of the people.

These hills derive their name from a deity named Woo-e-keu, or Prince Woo-e, who frequently descended from his cloudy mansion, and fixed his temporary abode on whichever of the thirty-six pinnacles was most pleasing to him at the time. Who were the objects of this prince's care and affection, or from what race he sprung, does not appear; but it is said in the "See-seen-chuen," or Traditions of the Immortals, that a prince styled Tseen-kang had two sons: the name of the elder was Woo; of the younger, E. To these sons his crown descended; but one only, the elder, is spoken of as having ever visited his inheritance. His palace, however, was wholly inaccessible to mortals, standing on the highest point of a detached and lofty peak, whose sides all around were completely perpendicular. Whether the mansion of the mystic monarch still survives, is as difficult to be ascertained at the present day, as when his majesty occupied it; for, the "Ta-wang-fung," or Peak of the Great King, also called the "Tseen-choo," or Pillar of Heaven, has never yet been ascended.

The name Bo-hea, by which the tea of Fo-kien is generally known, is the corruption, or rather the pronunciation of "Woo-e," which is uniformly adopted by the natives of all the Tea provinces.

HAN-TSEUEN—PROVINCE OF KIANG-NAN.

"Oh, would I were thy shoe, to be
Daily trodden on by thee."

ANACREON.

THE poet Pih-kew-e celebrates the salubrious climate and the exquisite natural beauties of Han-tseuen, in all the pomp of Chinese hyperbole. "On the lofty summits, where the white clouds rest, the milky source is elevated: the fountain has no heart, but, self-burning, rushes forth down the mountain, gathering new power as it falls, and appears in the full tide of majesty when it comes within the sight of man." Although upwards of twenty li from the city of Soo-chou-foo, this picturesque locality is the frequent scene of pleasure parties—the study of such artists as China yet can boast of—and the favourite theme of her most popular lyrists. Whether they should be represented as guide-books, tours, or topographical productions generally, many volumes have been written by Chinese authors upon the mineral and vegetable productions of the Tae-ping

chain, to which Han-tseuen belongs; and many, also, upon the charms of its deeply sequestered vales, stupendous cataract, precipitous crags, and lofty summits. To the sublime heights of Han-tseuen, and to those awful precipices, that rise with mural perpendicularity above the plain, the city of Soo-chou owes all the healthful shelter it enjoys from the keen easterly winds. Like a rampart raised to screen the inhabitants, this noble range of hills is drawn around them so advantageously, that it is styled "the bulwark of the province."

YIN-SHAN, OR SILVER ISLAND,

ON THE YANG-TSE-KEANG.

"These Islands that, empurpled bright,
Floated amid the livelier light;
And mountains, that like giants stand
To sentinel th' enchanted land."

THE ISLAND.

WITHIN view of the Golden Island, and on the bright bosom of that wide expanse of waters westward of Chin-keang-foo, the Yin-shan, or Silver Island, rises with much beauty and grandeur from the surface; less lofty and precipitous, less adorned also with pagodas and palaces, than its more favoured rival, Silver Island is nevertheless possessed of features both pleasing and picturesque. The richest foliage clothes its sides and summit; cottages and villas peep forth from the dense masses of deep verdure that conceal its form, and, from the great depth of water close to shore, the scene is uniformly enriched by the accompaniment of large barges and trading-junks at anchor all around, their forms being distinctly relieved upon the verdant surface behind them.

It is about six hundred years since a Temple to Fo was erected here, and a Hall of Learning attached to it; and so great was its sanctity at that period, or shortly after, that the praise of its priests, and the natural beauties of their rocky domain, became the theme of Lew-yan's most celebrated songs. This prince and poet first employs the more ancient name Keen-too-shan, or hill of solid earth, in his poems; but subsequently, in speaking of the comparative beauties of the sister isles, introduces the epithets Yin-shan and Kin-shan.

An enthusiast who once dwelt here, in the temple founded under the Yuan dynasty, pretended to powers never committed to the control of erring mortality. He professed to render the persons of his consulters proof against the point of the dagger—the flame of the fire—the strain of the rack. This avocation was successful in filling his treasury; the victims of his imposture, probably, being unwilling to acknowledge how completely they had been duped. But, just when he imagined his throne to be established, the emperor, who had been



Drawn by T. Allom

Sketched on the spot by Capt. Sheilort, R.N.

Engraved by W. H. Capone

Yin shan, or Silver Island, on the Yang tse kiang.

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Drawn by T. Allom.

Engraved by J. Saml.

The Proof sword Rock. Hóo-kiw-shan.

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informed of his guilt, put him to death by that cruel process called "Ling-chy," or cutting into ten thousand pieces.

THE PROOF-SWORD ROCK, HOO-KEW-SHAN.

"And, as the brand he poised and sway'd,
'I never knew but one,' he said,
'Whose stalwart arm might brook to wield
A sword like this in battle-field.'"

SCOTT.

A TRADITION, preserved in the San-tsae-to-hwey, gives the following version of the Proof-rock legend of Hoo-kew-shan. Heuen-tih, Prince of Shuh, one of three rival kingdoms, was invited by Sun-kwan, the designing monarch of Eastern-woo, to visit his territories, and espouse his sister; but the real object of this flattering invitation was to obtain possession of the prince's person. Heuen-tih, an honourable and unsuspecting man, adopting the advice of Kung-ming, called also in history, Choo-ho-leang, a sort of Chinese Machiavelli, cheerfully passed the frontiers, and proceeded to the palace of the treacherous Sun-kwan; where his manly appearance was highly pleasing to the queen-dowager, although at first indignant that she had not been consulted in the choice of a husband for her royal daughter. A grand banquet was prepared in honour of the princely guest; but the wicked host caused the pavilion in which it was spread to be closely surrounded by a body of armed men, intending to seize the prince, and throw him into a dungeon. This iniquitous attempt, however, was completely frustrated by the personal bravery of a single man, the gallant aide-de-camp of Heuen-tih, who, perceiving that treachery was intended, suddenly entered the royal saloon with his sword drawn, and, placing himself before his master, declared that they should not be made prisoners alive. This resolute conduct arrested the project, and the queen-dowager being made acquainted with the circumstance, did not hesitate to upbraid her son with having dishonoured his royal race, violated the rights of hospitality, and blighted the fair prospects of a sister's happiness.

He who had been guilty of such baseness felt little reluctance in employing falsehood in his defence; and, having given a specious explanation, protested that himself and his minister, Cha-yn, were ready to complete their promise in the most entire manner, by conferring the hand of the Princess Sun-foo-jin upon their valued guest. This, however, was but the first movement of a second plot for the prince's destruction, for they now calculated upon his becoming so much intoxicated by the pleasures of a luxurious court, that opportunity would not long be wanted for effecting their base objects.

It was immediately after his escape from the dagger of the assassin, that

Heuen-tih, having laid aside his robes of ceremony, was walking in front of the palace, when he observed a large rock lying beside the broad pathway. His extraordinary fortunes occupied his thoughts at the moment, and, drawing his sword, and looking up to heaven, he said, "If I, Lew-pei, am destined to revisit my capital, King-choo, and acquire entire possession of the empire, may I cleave this rock in two with a single blow!" While he yet spoke, he smote the rock, from which a perfect blaze of light flashed forth, and cut it in two. Sun-kwan, who stood behind him unperceived, and closely watched his movements, now advanced, and inquired what cause of anger he could possibly entertain towards the stone? "My years," replied he, "are now three or four lustre, yet I am unable to defend my country from the invader: this reflection has filled my heart with pain and sorrow. The honourable alliance which I have just formed with your illustrious family has again, however, awakened my ambition, and I resolved on asking heaven to give me, as a sign or prognostic that I should one day defeat my enemy Tsaou, power to split this rock at a single blow of my trusty sword: and heaven has granted my request."

LAKE SEE-HOO, AND TEMPLE OF THE THUNDERING WINDS.

FROM THE VALE OF TOMBS.

"Life's link'd with death: our joys and griefs entwine;
E'en realms Celestial own the vulgar lot:
Yon bright green glades with laughing myriads shine,
In yon dark glen, there sires by millions rot;
Nor one flower less See-Hoo's fair margin blooms,
Though mirror'd on its wave *The Vale of Tombs.*"

C. J. C.

At a brief distance west from the great city of Hang-chow-foo, once the capital of Southern China, there is a lake celebrated for its extent, the clearness of its waters, and romantic character of the surrounding scenery. Its picturesque shores present a length of about twenty miles, broken at one time by a projecting promontory, at another by a retiring bay, while its ever-tranquil and transparent surface is adorned by two wooded islets, that float with gracefulness upon its smooth bright bosom. The little harbour of Lake Sèe-Hoo, the ancient Ming-Shing, is connected with Hang-Chow by a broad and well-paved causeway, yet insufficient, occasionally, for the accommodation of the numerous votaries of pleasure, that hasten to while away many an hour of their existence amidst the fascinating scenery of these Elysian regions. The shores in general are fertile, and the attractions of the place having drawn hither the wealthy mandarins from the city, every spot of land, from the water's edge to the foot of the bold mountains that form a noble amphitheatre around, is occupied by light



The Pagoda and Temple of the Thundering Winds, from the Lake of Tsuen

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aërial buildings, villas, palaces, temples, pleasure-grounds, and gardens, or in some other way appropriated to the ministration of luxury, or service of leisure. Like the Laguna of Venice, the face of these waters is crowded day and night with pleasure-boats of every grade; the most sumptuous yachts are generally followed by a floating kitchen in which the banquet is prepared, one always including those delicious silver eels, with which the waters of the See-Hoo abound; and, to Chinese society, from which all interchange of intellectual conversation is wholly rejected, the floating *cuisine* is indispensably requisite.

The following description of a Chinese dinner is from the pen of Captain Laplace, of the French navy:—

"The first course was laid out in a great number of saucers of painted porcelain, and consisted of various relishes in a cold state—as salted earth-worms, prepared and dried, but so cut up that I fortunately did not know what they were till I had swallowed them; salted or smoked fish and ham, both of them cut into extremely small slices; besides which there was what they called Japan leather, a sort of darkish skin, hard and tough, with a strong and far from agreeable taste, which seemed to have been macerated in water for some time. All these *et ceteras*, including among the number a liquor, which I recognised to be soy, made from a Japan bean, and long since adopted by the wine-drinkers of Europe, to revive their faded appetites or tastes, were used as seasoning to a great number of stews, which were contained in bowls, and succeeded each other uninterruptedly. All the dishes, without exception, swam in soup. On one side figured pigeons' eggs cooked in gravy, together with ducks and fowls, cut very small, and immersed in a dark-coloured sauce; on the other, little balls made of sharks' fins, eggs prepared by heat (of which both the smell and taste seemed to us equally repulsive), immense grubs, a peculiar kind of sea-fish, crabs, and pounded shrimps.

"Seated at the right of our excellent Amphitryon, I was the object of his whole attention, but nevertheless found myself considerably at a loss how to use the two little ivory sticks, tipped with silver, which, together with a knife that had a long, narrow, and thin blade, formed the whole of my eating apparatus. I had great difficulty in seizing my prey in the midst of these several bowls filled with gravy: in vain I tried to hold, in imitation of my host, this substitute for a fork between the thumb and the two first fingers of the right hand; for the chopsticks slipped aside every moment, leaving behind them the unhappy little morsel which I so much coveted. It is true that the master of the house came to the relief of my inexperience (by which he was much entertained) with his two instruments, the extremities of which a few moments before had touched a mouth whence age and the use of snuff and tobacco had cruelly chased its good looks. However, I contrived to eat, with tolerable propriety, a soup prepared with the edible birds'-nests, in which the Chinese are such epicures. The substance thus served up is reduced into very thin filaments, transparent as isinglass, and resembling vermicelli, with little or no taste.

"At first I was much puzzled to find out how, with our chopsticks, we should be able to taste of the various soups which composed the greater part of the dinner, and had already called to mind the fable of the Fox and Stork, when our two Chinese entertainers, dipping at once into the bowl with the little saucer placed at the side of each guest, showed us how to get rid of the difficulty."

Females are excluded from all participation in these enjoyments, their appearance in such expeditions being deemed derogatory to the privacy and separativeness of the sexes in China—a circumstance that sufficiently demonstrates the degraded condition of society in the Celestial Empire. How miserable and insipid that social state where intellectual intercourse between the sexes is prohibited! What a censure is cast by man upon himself, by this pre-judgment of wickedness or weakness in every created being! Here, then, the sublimest sentiments, the noblest feelings, the play of softer passions, are total strangers, and reason and philosophy comparatively fallen. In countries where the mental faculties have received that cultivation of which they are susceptible, whenever years shall have weakened the desire of joining the gay and glittering circle of female youth and beauty, or inclination have led to the severe exercises of the intellectual powers, numerous resources are still in reserve, and a relish for society will still be retained by those who value "the feast of reason and the flow of soul." No such class, however, exists in China; there the tenor of conversation is mean, coarse, and grovelling, touching local grievances—the injustice of the mandarins—the stratagem of some wily merchant or fraudulent tradesman. Perhaps the female character might sustain a loss of purity and grace by more free admission into society so constituted: the Chinaman probably exercises a sound discretion in excluding the fair sex from such a vicious atmosphere.

In addition to the silent satisfaction derived from the motion of their gaudy barges on the tranquil surface of the See-Hoo, the pleasures of the table are immoderately indulged in; smoking lends its aid, and the opium stimulates those who are too stolid by nature to share in the charms and the vices of the gaming-table.

One of the most conspicuous, ancient, and interesting objects on the banks of the See-Hoo is the Luy-fung-ta, or "Temple of the Thundering Winds." It stands on the summit of a promontory that advances into the waters, and is materially different in the style of its architecture from the temples or pagodas commonly seen in the Chinese empire. From its tapering form, massive structure, and peculiarity of design, little doubt exists as to its great antiquity, and native authorities assert that its foundation is coeval with the age of Confucius, upwards of 2,000 years since. Four storeys have survived this great section of time; and, owing to the mildness of the climate, they may resist the ravages of other thousands of years, although no roof remains to aid their preservation. Cornices of double curves



. with Long Tom, at the same star. Mountains

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mark and separate the storeys, which are ornamented with circular-headed windows, with architraves and corbels of red sandstone, a yellow species being employed in the walls. To decorate such venerable landmarks of old time the mantle of ivy is wanting, in the deep green folds of which it might defy the very deity to whom it was first consecrated. But this parasite, which poetry has dignified by making an attribute of antiquity, is unknown in China—grass, and wild flowers, and lichens of various kinds, alone finding soil sufficient for their tiny roots in the rents and the fissures of the masonry. The testimony of European travellers extends back with certainty to the time of Marco Polo, in the thirteenth century, at which period the Temple of the Thundering Winds on Lake See-Hoo stood at the height of 120 feet above the level of the surrounding soil; an altitude which has not since been lowered by a single cubit.

TSEIH-SING-YEN,

OR, THE SEVEN-STAR MOUNTAINS.

"Say, stony Seven, why start ye from the plain,
Fix'd and eternal as Orion's stars,
And kindred-titled? Doth your group remain
The cloud-dropp'd monument of giants' wars,—
Torn from yon heights, upflung, and backward driven,
Each *its own fiend* to *crush*, the *falling* stars of Heaven?"

C. J. C.

In all the romantic region of the seventy-two peaks that occupy the western district of Kuang-tung, the locality of "The Seven-star Mountains" is not merely the most extraordinary, but also the most illustrative of provincial scenery and agrarian habits. Its geological structure must strike the most cursory observer, its broken and varied forms gratify the eye of fancy, and no single scene in Kuang-tung gives a more comprehensive and simultaneous exemplification of the rural occupations of the southern Chinamen. In the revolution of events, the low lands, that now lie between these isolated rocks, were probably beneath the waters of the sea, and the alluvial character of the soil favours the idea of their aqueous origin. The detached masses, that rise up so abruptly in the middle distance, and give a name and peculiarity to the landscape, are of secondary limestone, worn into grotesque and cavernous forms, either by the abrasion of the weather, or former action of the waves. In the distance stands the Woo-fung-shih, or five-peaked mountain, attaining a height of 5,000 feet, and solely of granitic formation. Every ledge, and rock-terrace, and crowning summit of these insulated hills, is reduced by industry to complete submission, and has exchanged a surface once as sterile as their aspect, for a productive and remunerating soil. In some places the disintegrated rock has

supplied a meagre soil, in which the tea-plant flourishes with an exuberance superior to that which richer loam imparts; in other cases, the deep clay from the valley has been carried up and laid on the bare rock, in depth sufficient for the purposes of cultivation. There cannot be a more interesting evidence of the dense occupation of the surface, and the indefatigable industry of its cultivators, than the happy cottages that adorn the steep sides and summits of "The Seven Stars," and the mulberry-trees and tea-plantations that luxuriate around them. The poorer portion, and the latest candidates for existence, being pushed from the crowded area of the plain, were obliged to seek independence amidst the mountains; and the lessons of labour learned from their ancestors were instrumental in securing for them homes as enviable and happy.

The conical mountains that rise so majestically above the rich plain of the Tseih-sing-yen, include numerous scenes, celebrated amongst the Chinese for their beauty and sublimity. From the Five Peaks a cascade descends so majestically, that at the interval of a mile the fall resembles one vast curtain of glass; while the thundering sound with which it reaches the bed of the river is heard at the distance of several leagues. The source of this picturesque torrent is situated in a circular hollow, entirely surrounded and overhung by four lofty mountains, densely clothed with wood to their highest peaks. The inhabitants call it "The Hollow of the Rich Grove," and the peaks above it are distinguished, *more patrio*, by the most fanciful, quaint, and significant epithets. One is, the Phœnix Eyrie; another, the Jasper Stand; a third, the Terrace of Smoke and Vapour; while the sylphs of the mountain frequent "the Cloudy Road." A singular cataract rolls down the front of the Cloudy Mountain, conspicuous as well for its loud and awful sounds in falling, as for the triple tides in which it tumbles.

The instruction conveyed by the accompanying illustration is not limited to mere picturesque, although faithful delineation; it comprehends, also, some interesting representations of the rural occupations of the people. Much attention is evidently bestowed on the culture of the calabash, which is induced to creep along a horizontal trellis, supported by rude pillars about seven feet in height, rendering both the blossoms and the fruit easily tended by the cultivator. This plant, the *lagenia vulgaris* of botanists, is held in much estimation by the Chinese; the pulp being edible, is extracted, boiled in vinegar, mixed with rice and flesh, and formed into a pudding. The domestie usefulness of the gourd does not cease here, the shell generally serving as a pudding-dish for the favourite mixture, after which it is laid up amongst the household utensils to serve as a drinking-cup. There are uses also to which the calabash husk is applied, less valuable, but equally ingenious—such as to disguise the fowler's head while engaged in catching aquatic birds.

Beyond the gourd-frame, numbers are seen actively employed in the watery rice-grounds, and farther still appear two branches of the Pearl Canal, whose waters answer the double purpose of transport and irrigation.



Drawn by T. Allom.

Engraved by W. H. Capone.

Landing Place at the Yûk shaw.

Débarquement au Yûk shaw.

Landungs platz am Yük shaw.

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LANDING-PLACE AT THE YUK-SHAN.

——— "Upon those mystic waves of thine
Time finds a symbol, and faith sets a sign.
Thus does Time's flood roll silently away—
Losing the sunshine of its earlier day."

THE WATER OF LIFE.

FEW scenes in the whole winding water-way of the Kan-kiang present a more picturesque assemblage of objects than the vicinity of the great bridge of Yuk-shan. Here the granitic ridges descend from their majestic elevation to human accessibility, and to human purposes also, leaving rocky ledges everywhere along the river-cliffs, where habitations are erected; and there earth may be deposited, or disintegration take place, sufficient to sustain vegetable life. On one bank a toll or custom-house is established, in front of which waves the imperial flag, one of the most decided badges of despotism in existence. The officer of customs is seated before the door, sheltered from the rays of a burning sun by a bamboo umbrella of considerable diameter, beneath the weight of which his slave is sinking; while the duty of examining each cargo, detecting violators of excise-law, and repairing of pit-pans for the service of his men, is proceeding with alacrity on all sides. Tea, silk, cotton are conveyed hither in country barges, and with the stream, from the fertile district north of the Melung mountains; but there is a superstitious reverence attached to the bridge of the "Nine Arches," which leads the Chinaman to fear a change of fortune, should he not change his junk when he arrives within view of this ancient monument.

Famous as is the structure that bestrides the flood at Yuk-shan, the road-way is but a few paces in width; the architect having only intended it for those who knew how "to ride on a bay trotting-horse over four-inch'd bridges." No idea of terminal or lateral pressure ever entered the calm conception of the engineer; he calculated on the strength of the materials, perpendicularity of the piers, adhesive quality of the cement, and obedience of the emperor's subjects, who would not dare to drive a team of cattle, if they possessed any such useful concentration of animal power, along its narrow causeway.

Fauy-tchoui, a celebrated hero of the days of old, constructed this bridge for the safe passage of his army; but, being a sorcerer and a soldier, he declared it to be unlucky to pass under it in the same barge that arrived at its arches either from the lake or from the fountain. Possibly the hero might have distrusted the stability of his structure, and been desirous of keeping off heavily-laden junks. However, some years after, a resolute character in the district, Ouan-tche, who conducted an extensive carrying-trade, determined to make experiment of the fact, but, before he entered the arches, repaired to a neighbouring temple, or hall of ancestors. Here he commenced calling on the shades of

departed greatness, and bowing most reverently to the idols and pictures: his trackers at length becoming uneasy at his protracted absence, entered the hall in search of their master, where they beheld him enacting ko-tows with the utmost diligence, as if he had only then begun. After some delay, they ventured to approach, and signify that he had been perhaps longer engaged in worship than was beneficial, or probably intentional; but in vain—for the spell had bound him, and from that day to that day twelvemonth, Ouan-tche never ceased making ko-tows in the hall of ancestors at the bridge of Yuk-shan. Satisfied of his sin, on being released from enchantment, he acknowledged his fault, and immediately setting to work, built the long line of store-houses on the south bank of the river, which from that period has served as an entrepôt for all goods *in transitu*.

MOUTH OF THE RIVER CHIN-KEANG.

"Does the bright heaven make of thy tide its glass?
Do the dark clouds above thy mirror pass?
Do thy banks echo to the shepherd's song?
Do human feet pass restlessly along?"

Several tributaries discharge their waters into the Yang-tse-kiang in the vicinity of the Golden Island, and, by their combined effects, have there given to the channel of that noble river all the characters of a vast land-locked bay. This advantage is fully appreciated by native navigators, who not only make this expansion a regular halting-place, but in many instances the terminus of their voyage, by transhipping their freights for distant places, and returning for others. Independently, however, of the beauty of river scenery, which is here so conspicuous that the Golden Island was once the favourite retreat of royalty, exclusive of the concurrent advantages which the locality affords as a commercial entrepôt, the embouchure of the Chin-keang is a place of the utmost consequence to the internal security of the empire. It is the spot where the advance of a hostile fleet should be resisted: it is the key of the Imperial Canal, for, a few powerful war-steamers anchored here, could effectually blockade the approach to Peking by the canal—to Nanking, by the Yang-tse-kiang. The powers that be in China have not hitherto deemed it necessary to fortify this passage of the river, but possibly the experience attending a more extensive commerce with the outer barbarians, may serve, at no distant date, to alter the confiding simplicity that is displayed in this instance. A pier or jetty raised on piles, and extending for several hundred yards from the great river, serves as a loading and landing-place for junks of burden; and stores for the deposit of merchandise, either for re-shipment or immediate sale, stand in the very waters that wash the base of the steep cliffs. A lofty rock, that rises like the frustrum of a cone, and shelters the official residences of the little port, is broken into



Mouth of the river Chin kiang.

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Drawn by T. Allom.

The Tsochun Hill, in the Province of Che-kiang.

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picturesque forms, beautifully tinted by the masses of lichens that shade its deep fissures, and by the bright foliage of the pine that waves over it. An assemblage of glowing white houses on the summit, apparently secure of surprise, constitutes a sort of Tartar capitol, in which a garrison is stationed for the defence of the large cities in the surrounding district, and for the conservation of the river. A pathway, cut in the rock, encircles it like the spiral staircase of a campanile; but the actual length of the ascent is so considerable, that few others than the residents of the citadel encounter it.

The surface of the rock is both spacious and fertile enough to afford fruits and vegetables to its occupants; and pines and cypress trees flourish here in numbers large enough to form a perfect shelter against the winds. From the highest point of the cliff that faces the north, a magnificent panorama is presented to the view. Immediately beneath is seen the city of Chin-keang with its quay and shipping, and fishing-boats arriving and departing; a little further, the great river, having extended to a width of two miles, is descried winding majestically through the land for many a li; in the centre, and where it is richest, the Golden Island, clothed with the most luxuriant foliage, through which pagodas and temples occasionally peep, rises gracefully from the silvery surface, and immediately opposite is observed the opening of the Imperial Canal into the bay of Chin-keang. A mountain-chain, composed entirely of granite, extends along the north bank of the river, as far as the eye can reach, and closes, in that direction, this amazing picture. There is no passage on the river more conspicuous by the presence and concentration of great and striking features—none more eminently beautiful and animated by trade—none of so much importance to the empire when threatened with invasion by any belligerent power.

THE FOOCHUN HILL, IN THE PROVINCE OF CHE-KEANG.

"Now let their virtue be its own reward,
And share the blessings which themselves prepared.
See these inglorious *Cincinnati* swarm,
Farmers of war—dictators of the farm."

BYRON.

ABOUT the year of our Lord 25, Kwang-woo, of the Han dynasty, and prince royal of China, honoured with his friendship and companionship a private gentleman, of large fortune and great accomplishments, named Yen-tze-ling. Invited by the prince to accompany him on a tour through the imperial dominions, Yen-tze left his native land, Hwy-ke, and travelled with his august friend for several years, in search of that knowledge, wisdom, and resignation, which experience of men and manners never fails to impart. Upon the accession of the prince to his ancestral throne, the companion of his youth

disappeared; and it was not without difficulty that he was at last discovered, by the emissaries of his illustrious friend, living in seclusion in the principality or government of Tse. Drawn from his inglorious obscurity into the dazzling light of the imperial court, he was made Ta-foo, a privy councillor, prime minister, or imperial remembrancer; and no public act of confidence was performed without his approbation, or, at all events, without having been previously submitted to his consideration.

The affection which the emperor entertained for the friend of his youth was so unbounded, that they dwelt together in the palace, and even shared the same couch. It happened one night, during those uneasy slumbers to which anxious statesmen are supposed to be subjected, that the minister placed both his feet on the emperor's breast: scarcely had the dawn appeared, when a mandarin, in breathless haste, entered the saloon of rest, exclaiming that he had, on the preceding night, seen a shooting star, a sure presage of adversity to the reigning dynasty. Upon a full explanation of the circumstance which had occurred, the mandarin expressed his entire satisfaction, and Yen-tze-ling was promoted to still higher honours, and the kingdom flourished under his wise counsels. Recognising the prevalence of general prosperity throughout the empire, Kwang-woo congratulated his favourite upon the felicity which followed his policy; but the minister modestly answered, that the merit was due to the monarch who had the discernment to select so competent a servant.

Arrived at the summit of human ambition, the emperor's "guide, philosopher, and friend," the benefactor of his country, the dispenser of all patronage in the empire, Yen-tze-ling, like Sylla, Marlborough, Washington, or Bolivar, but still much more resembling Cincinnatus, resigned his power and pre-eminence, withdrew altogether from public life, became a tiller of the earth, and with his own hands actually guided the plough.

There is a romantic spot, amongst the Foochun hills, or place of the Foochun-heen, in the province of Che-keang, where the Tsien-tang-keang forces a way between the rocks, in its passage to the sea. The forms of the limestone cliffs, that here bend over the angry flood, are broken, irregular, and picturesque; a cascade from the mountains that tower over the plateau, on which the chief farm-buildings are erected, falls down the front of a perpendicular cliff, and its waters, recovering from their foamy character, roll onward into a spacious basin, in which the wild scenery around is often seen inverted as in a spacious mirror. This exquisite spot is about ten miles west of Tung-leu-heen, in the district of Yen-chou. From the majestic character of its mountains, and the clear sky that always surrounded them, it was named Yen-ling-shan; but it is also called Kin-fun, the silken mantle, and Seaou-ling, the embroidered crest. In this land of the mountain and the flood, are the See-hoo, western lake; Shing-hoo, sacred lake; the Ling-yun and Tung-yang rivers; besides many minor pools and river-sources.

This was the sequestered spot in which the Chinese Cincinnatus sought



Drawn by T. Allom.

Engraved by E. Brandard.

The Hoa hills, Chusan.

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rest from the cares of a political life, and the enjoyment, in his closing years, of that *otium cum dignitate*, to which the eminent in wisdom, learning, and patriotism are entitled. His chief occupation was farming, his principal recreation fishing; and to facilitate the latter, he caused several flights of steps to be cut in the rocks, down to the margins of the fishing-pools. A summer-house, or fishing-lodge, stands at the foot of the flight that leads to the farm on the summit; and a little group of figures, in the foreground, on the opposite side, illustrates the only practicable mode of travelling (by chairs suspended between poles) in a district where public roads are unknown, carriages not employed, and where footpaths constitute the sole and the solitary avenues of communication between the homes of the inhabitants.

THE HEA HILLS, NEAR CHAOU-KING-FOO.

"Thy tide washed down the blood of yesterday,
And all was stainless; and on thy clear stream
Glass'd with its dancing light the sunny ray:
But o'er the blacken'd morning's blighting dream
Thy waves would vainly roll, all sweeping as they seem."

In the western district of the province of Quang Tong is an extensive mountain-group, the parent of many a noble river, the depository of many a valued mineral, and the natural nursery of numerous precious woods. So bold are the forms of the cliffs and the crags in this Alpine region, that in some instances they impend completely and arch over the river's bed; and the bases of the hills, which the waters separate, are often so worn and hollowed, that this cavernous feature is everywhere prevalent, and particularised by the local term of Hea. At Hea-kew, the rays of a meridian sun are unable to penetrate; and the wonders and the beauties of its limestone grotto, with a cascade tumbling through it, are only rendered visible by reflected light.

Ten miles east of Tchaou-king-foo, is a celebrated pass on the river Tcho, between the Hea hills; and near it three rivers meet, forming the noble highway of commerce, by means of which communication with Canton is maintained. The heights of the Hea are famed in story, as having been the arena of a sanguinary conflict. Under the Woo dynasty this district was reduced to submission by Poo-chih, the censor of Keaou-chan, and being obstinately resisted by Hang-e and Tseen-twan, on the plateau of Hea-kew, the latter were overthrown with miserable slaughter; and the crimsoned waters, as they flowed past Canton, gave melancholy evidence of the fatal fray. It was immediately after this scene of destruction that the miraculous metamorphosis of a flock of sheep into an equal number of stones, took place—performed by the tutelar deity of the fallen party, to frustrate and to famish the victors. The scene of this extraordinary change still bears the characteristic name of Ling-yang-hea.

Nature has been lavish not only of her picturesque charms, but of her richest productions, in the region of the Hea hills; and there is not a spot of land along the banks of the majestic river, which, with much of the Rhenish character, forces its passage between these mountains, on which a village, or farm, or cottage could be planted, that is not fully occupied—wealthy master-miners, or foresters, dwelling on the most favoured and delightful little promontories, their industrious labourers on the summits and the slopes that rise above them. In some instances the population, those especially engaged in conveying the produce of the district, whether ores or timber, to Canton, live perpetually upon the water; and a rude raft, securely united, is often the site of a whole floating village, the tenants of which neither own nor seek another home. In the mountains of Tze-hwey are rich silver mines; tin is found at Tih-king-chou and Lung-shwey-heen; iron ore, at Kaou-yaou; and, at Lang-heang, a stone much valued for making palettes, on which the natives grind the Indian ink. Several varieties of stone procured here are employed for this purpose: some are of a deep purple colour, others red, streaked with purple, and a third kind of a bluish purple; these, when accurately ground, and formed into palettes, are sold for a thousand pieces of gold.

Besides ores of tin, silver, and iron, in the same metalliferous region are obtained gold, quicksilver, and precious stones; and here pewter, brass, and steel are manufactured. Every species of intertropical fruit abounds, and rose and iron woods are indigenous. To the treasures of the district nature has added many objects of adornment, accompanied, however, with an equivalent alloy. The peacock, so much admired in England, is a native of the hills of Hea; and his companions, the fei-tswy particularly, are decked in green plumage of equal splendour; but a hideous black monkey, hih-yuen, and the hea-shoo, a venomous rat, bold enough to attack any species of animal, and whose bite is fatal, also claim the privilege of a home in this earthly paradise. The river is infested by an animal resembling the English otter, but much more fierce, and whose attacks upon the flocks and herds that stray too near the banks are often attended with the most destructive consequences.

WEST GATE OF CHING-KEANG-FOO.

"Now came that awful conflict big with fate:
The band, in order, in their barges sate;
By sounding oars, and sinewy arms impelled
Their course, to reach that field of war they held."

ARGON. EXPED.

WHERE the Imperial Canal enters the Yang-tse-kiang river on the south, and where a broad and beautiful nautical basin is formed by the river's sinuosities



Drawn by T. Allom.

Sketched on the spot by Capt. Stoddart, R.N.

Engraved by J. M. Starling

West Gate of Ching-Keang-Foo.

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The "Ca-ma-lee" at Fire Island Inlet.

and expansions, a vast trade has been contracted, and large cities have grown up. In the centre of the river, at its widest part, stands the Golden Island, clothed to its tapering summit with the most luxuriant foliage; on the northern shore is seated the city of Quang-tchou, and on the southern, Ching-keang-foo. Ridge after ridge of rocky mountains stretch away from the borders of the bay into the remotest distance, producing a remarkable contrast of imagined retirement and sterility, with the smiling and animated picture which the river, here a league in breadth, presents to the eye. The surface is varied by the presence of vessels, differing in size, shape, and objects. Some sailing with, others against the current; many crossing from one adit of the canal to the opposite; and countless numbers lying at anchor.

Ching-keang-foo being the key to the southern provinces, the out-port on which Nanking depends for its security against foreign aggression, was deemed of corresponding importance to the British troops in the subjugation of the Chinese empire. Being strongly protected by walls, thirty feet in height, and five in thickness, containing a large and active population, and being garrisoned by a body of resolute Tartars, its reduction was considered both the more necessary and more glorious to our army. Ascending the canal, and effecting a safe landing on both sides of the water, at the foot of a lofty and noble bridge of one arch, the British commenced a vigorous assault upon the west gate of the city. A much warmer reception than was anticipated, at first threw the assailants into some confusion, and the *Blonde's* boats, after a desperate resistance, were actually for a while in the enemy's hands. From this perilous position, however, they were soon released by a party of marines and seamen belonging to the *Cornwallis*.

This momentary discomfiture only lent new resolution to those who were its victims; and, under cover of a destructive fire from the opposite bank of the canal, Captain Richardson led up a scaling party to the walls. Rockets and heavy guns soon overthrew the gate-towers, and the gates themselves becoming a mass of flame, destroyed all prospect of future resistance. Submission now was the sole remaining alternative for the Tartars, who had fought with courage and devotion.

THE OU-MA-TOO, OR FIVE HORSES' HEADS.

"Five giant steeds to battle driven,
Men number'd, side by side;
Five mountain-tops, asunder riven,
There stand they, petrified.
Was't fear of foeman wrought—or sorcerer's spell?
Or is it but a poet's miracle?"

C. J. C.

THE course of the Pe-kiang river, from its fountain in the hills of Kiang-si, to its foot at Bocca Tigris, is about 350 miles in extent; and its banks present an

endless variety of subjects for philosophic investigation, as well as scenery for the eye of taste. In its early efforts it pierces a passage between stupendous cliffs of sand-rock on one side, and limestone on the other, which, at a little distance, seem to touch each other, forming a lofty arched cavern, through which the navigation has to pass. Nor in these dismal, deep, and dark defiles, is gloominess the only uncomfortable apprehension experienced. Restless from its natural formation, the limestone falls, year after year, from its lofty bed in the precipitous cliff, and in such vast *debris*, as to obstruct the channel, and endanger the navigation. Should a boat strike and sink in particular places, escape from these awful chasms would be impossible, even for the most expert swimmers, the cliffs on either side being perpendicular, and the length of the passes often many miles. At a place called *Les Cinq Laids Diables*, wrecks of luckless barges are visible above the surface and the surge, and give painful evidence of the reality of the perils that are to be encountered here. Emerging from these shadowy recesses, hills of fair and fertile fronts present themselves, whose pine-clad summits attract and direct the navigator's attention; dense coppice-wood, interspersed with the camellia, covers the lower and nearer summits; and, in the little glens that open on the river, are innumerable huts, each surrounded by a plantation of tobacco. Such is the character of the scenery that prevails along either bank of the infant stream of Pe-kiang, and such the peculiar features that distinguish it from those of the chief northern lines of river-navigation.

Resuming its stern character, the Pe-kiang exhibits bold and sterile scenery in the vicinity of Chaou-choo-foo, a city of the second rank, to which six cities of the third order are subjected. Situated at the confluence of two navigable rivers, the Tung-ho (Eastern river) and See-ho (Western river), which here assume the name of Pe-kiang, and in a mineral district, the trade of the place is active and prosperous; and a degree of animation reigns here, that imparts the highest pleasure and interest to the prospect. Communication between different parts of the city is maintained by means of ferry-boats that ply for hire, and are managed by females solely. These hardy creatures, less interesting in appearance than the female character is elsewhere seen, are held in less respect than all others of their sex by the Chinese; for respectable females do not publicly appear in China, nor partake of that liberty to which Christian women are unsuspectingly admitted. A second town on the opposite bank of the river is connected with Chaou-choo-foo by a bridge of boats, the central one of which is moveable, to permit navigation, and to prevent the passage of strangers.

On the opposite side of the Five Horses' Heads, from that represented in the accompanying view, the fronts of the hills are steep, rocky, and impending; the loftiest of them is ascended by steps cut in the rock, from the foot to the highest pinnacle, on which the fragments of an ancient edifice are discoverable. These are too insignificant to command respect either from their extent, architectural character, or authentic history, but are still sufficient to maintain a

legend. Some thousand years ago, a bonze, Lu-zu by name, took up his abode on this stylitic height; and, building a temple here, submitted himself to such austerities within it, as none of his order had ever been known to do before that period. Of this venerable man tradition says, that he wore an iron chain around him, which so wounded and corrupted his flesh, that it became the origin and the food of worms. Whenever they fell off, and gave the least relief from pain, he immediately replaced them, saying, "that there was still something left to prey on." Pilgrims continue to visit the scene of this extraordinary instance of hypocrisy, or folly, or both; although stories of their having been robbed and ill-treated by the attendant bonzes were long current, and much better authenticated than the history of Lu-zu, whose disgusting austerities are held in such admiration by the credulous.

From the highest summit of the Ou-ma-too, an extensive, varied, and agreeable prospect is beheld. Much fertile lowland is seen adjoining the banks of the rivers, which appear like attenuated silvery lines, winding down the long-extended mountain-glens for many a mile, and falling into the Pe-kiang at Chaou-choo-foo. One mountain, San-van-hap, or the Flying Hill, more conspicuous than the rest, is believed to be the highest in China, and is said to derive its singular name from the ruined temple on its summit, which was transported by the wand of some wizard, and in a single night, from a province in the north to its present aërial position.

Less picturesque than the southern range, the aspect presented in the illustration possesses characters that confer upon it an increased interest. Sterile, uninhabited, and rugged, the surface displays a remarkable variety of colour; the disintegrated sandstone, of which the mountains are composed, strongly contrasting with the jet-black hue of the coal that here rises to the view, and is scattered over the soil in the immediate vicinity of the hills. This invaluable mineral abounds in China; in the province of Pe-tche-le is found a species of graphite: that exposed for sale in the towns along the banks of the Yang-tse-kiang resembles cannel coal; and, in the vicinity of the Po-yang lake, a description having the character of bovey coal prevails. At the base of the Five Horses' Heads a sulphurous kind is raised, and an extensive trade is conducted here by means of it. The collieries are worked by adits driven into the sides of the mountains, not by perpendicular shafts, and the coal is conveyed in waggons to the entrance, and thrown from a stage or jetty directly into the hold of the junk.

CATARACT OF TING-HOO, OR THE TRIPOD LAKE.

"Noble the mountain stream
Bursting in grandeur from its vantage ground:
Glory is in its gleam
Of brightness;—thunder in its deafening sound."

BERNARD BARTON.

THE whole surface of Hou-quan is varied by mountains, lakes, rivers, and plains, succeeding each other with a rapidity that is rarely exceeded even in the most picturesque regions of this wide empire. Ting-hoo, not merely a spacious area, but the second pool in China, both as to extent of surface and depth of water, is surrounded by a district of exquisite beauty, independent of its amazing productiveness in every species of return which the earth can yield to its inhabitants. The numerous lakes of this province supply endless varieties of the finny tribe; in the rivers' sands are found alluvial gold: iron, tin, copper, and other ores are raised around the mountains, where lapis lazuli and the greenstone used by painters are also obtained. Wherever soil exists amongst the mountain-cliffs, there noble pines have maintained a footing, and, owing to the mildness and moisture that prevail here in combination, vegetable growth is so rapid and luxuriant, that this district furnishes more pine-pillars for public buildings, than any other in the central provinces. Orange, and lemon, and citron trees, are seen in every valley; dark cedars adorn many a sunny brow, and the native woods that still keep possession of the hills, are amply stocked with herds of wild deer. Paper made from macerated bamboo, and wax supplied by a species of wild white bee, constitute the principal manufactures of the locality; but, so joyous is the reign of plenty, so completely does this district "flow with milk and honey," that a native proverb, which styles the shores around Ting-hoo "the magazine of the empire," adds also, "Keang-se may furnish China with a breakfast, none but Hou-quan can wholly maintain it."

On an eminence to the left of the great cascade of Ting-hoo, is a city surrounded by cedar groves, and, although so loftily seated, embosomed in hills: here Quang-tchu once governed, and was encompassed by the love and admiration of his people, as his native city was by its sheltering summits. The precipice above the waterfall was the favourite resort of this virtuous mandarin, who is supposed to have held communion there with the spirits of the glen, relative to the lost tripod, that is still searched for in the lake. On one of these occasions, however—whether the act were suicidal, or performed by an evil genius, has not been decided—he was precipitated into the foaming gulf that receives the raging waters of Ting-hoo, nor could his remains ever be recovered.

As to the tripod, from which the lake takes its name, this celebrated piece of art, the workmanship of the Chinese Vulcan, was an heir-loom in the royal family, and passed, like the stone of destiny in Westminster Abbey, along with



Drawn by T. Allom.

Engraved by F. Bradwell

Cataract of Ting-hoo or the Tripod Lake

London Fisher, Son & Co. Newgate Street.



Drawn by T Allom

Engraved by J W Lyon

Imperial Palace at Tsiaou Shaw

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the throne itself. A deposed prince, resolved on defeating the successor of a rival dynasty, threw the charmed emblem into the lake, from the depths of which it is yet sought to be regained. In other ancient kingdoms such vessels have been considered as symbolical of prophecy, authority, and wisdom; and, traditions of a lost or stolen tripod are connected with claims to dominion, in various histories. It would be difficult to discover the meaning of its triform, or the precise and accurate character of its shape; it may have had reference, in earlier times, like the three-stringed lyre, to the three seasons of the primitive calendar—the past, present, and future of the Chinese Triad—and have been retained by Christian countries, amongst its emblems and ornaments, for this very triune property.

The fate of Quang-tchu, in his search for the tripod, made a lasting impression upon those whom he governed with so much wisdom and justice, and it was resolved, in consequence, to erect a temple to his manes, on the rock beside the spot where he is supposed to have perished, and to institute an annual festival in commemoration of his virtuous example. Feats, and sports, and mock-combats are held upon the water, the pretended object being the recovery of the tripod, for the purpose of placing it in the hall of Quang-tchu; and they are conducted with a bolder spirit than others of the kind, from the very general partiality prevailing here for boat-racing, and other aquatic sports. Long boats terminating in a dragon's head, and called *long-tchuen*, are built for the occasion; and in these, which are gilded and gaily adorned with ribands, the tripod, or other prize, is contended for with an emulation often ending fatally to the candidate for honour.

IMPERIAL PALACE AT TSEAOU-SHAN.

"How pleasantly bestud dark Lomond's wave
Her tufted aits, by builder's art unbroke!
Her trimly-terraced group how smiles to lave
Blue girdling Maggiore! But, to yoke
On islet-cluster man's and nature's best,—
Come, sail (our bark shall waft) on golden Keang's breast."

C. J. C

About three miles north-east from Chin-keang-foo, the provincial capital of Keang-nan, from the broad bright waters of the Yang-tse-keang, rise the picturesque and precipitous rocky islets called "the three hills of King-kow" (Mouth of the King River). Nature has been bountiful to them in all respects, and, from time immemorial, they have also largely partaken of the smiles of their imperial rulers. These are the "Kin-shan," or "Golden Island"—the "Pih-koo-shan," and "Tseaou-shan." The first, perhaps one of the most romantic and agreeable localities in the empire, was anciently called "the Floating Jade,"

but auriferous veins being discovered in its rocks, it received its present appellation. Here also is a fountain of the purest water, from which the mandarins of the surrounding country are supplied; and a faithless messenger, who once endeavoured to impose upon Le-tĭh, the imperial prime minister, by substituting water from a well at Shih-tow, for the crystal draught of the "Chung-ling," paid the penalty of his temerity. Near to the summit of the Kin-shan is the celebrated mound of Pei-tow, of the Tang dynasty; while, impending over the Pool of the Dragon King, and close to its shores, is the Shen-tsae rock.

The Tseaou-shan rises with even more abruptness and varied forms than the Kin-shan. Enclosed by high cliffs, landing can only be effected at one point, where means of debarkation have been formed in the rocks, and whence communication with the palace, the temples, and different buildings on the island, is obtained by flights of countless steps. Tseaou-yin-sze-kwang, the recluse Tseaou-kwang, or Tseaou-seen, a mandarin of ancient ancestry, in the district of Hotung, of profound learning and austere habits, and who lived about the close of the Han dynasty, suddenly renouncing society, withdrew in secret from the imperial capital to a concealed asylum on a little island amidst the waters of the great Keang, that now records his name. On this island he dwelt in the utmost seclusion for many years, a devotee, or, more properly, a misanthrope—the locality of his hermitage being kept secret from his former associates, his relatives, and his friends. He here erected a cell or chapel, which still remains; and close by it he built a lowly hut of turf, and thatched it with matted grass. To guard still further against the chance of discovery, he laid aside his appellation of Heaou-jen, and adopted that by which he is known to the story-tellers of his country. In this sequestered spot he might have passed his useless and inglorious life, and gone down unnoticed to the tomb, had not an accidental fire destroyed his home, and disclosed to the navigators of the river the presence of an inhabitant of the rock. After this event he was seen wandering from crag to crag almost in a state of nudity, and often observed reposing, amidst the winds and the snow, upon the unsheltered earth. His real rank and character being now ascertained, commissioners from the emperor landed on the islet, and proceeding to the glen chiefly frequented by the recluse, there summoned him to return to court by an edict three times repeated. Their invitation was unavailing; Tseaou had forsaken the busy haunts of man, and the ambassadors returned with his refusal to their illustrious master. The scene of this interview is called, in commemoration, "The San-chaou-tung," or "Ravine of the Three Citations;" and around are seen a number of upright stones standing at regular distances, which legends call "the Councillors of Heaou-jen." To those who have visited that singular pagan relic in Cornwall, called the Hurlers, the scenery of the Ravine of the Three Citations will be at once familiar.

Tradition or legendary lore is not the sole authority on which the story of Tseaou's hermit life depends; his biography has been carefully collected by Tsae-yung, who wrote the narrative of his long concealment.

Nothing can exceed the picturesque irregularity of the surface of this isle; and, so established has this sentiment of admiration become in the empire, that a mural tablet at the gate of the temple of Tsin-tse declares this rock to be "the first and the fairest of all the hills on earth," Too-woo-kung being subscribed as the author of this brief but laudatory memorial. Ascending the rocky flights that lead from the landing-place to the grottoes in the hill, the words "FOW YUH" are perceived cut in the tall cliff in characters large and legible, graven by Chaou, who flourished under the Sung dynasty. Immediately in front of this "handwriting on the wall," another projecting crag is inscribed "SHIH-PING" (the Rocky Screen), and this characteristic name sufficiently describes the value of the eminence as a protection against the winds that sweep across the river's course from north to south. Tseaou's chapel, which lends its still-abiding form to verify the tales of tradition, is known as the "Kwan-yin-kŏ," or "Gallery of the Goddess of Mercy;" in front is a rich plantation of bamboos, between the pillary stems of which the graceful form of the Golden Island may be traced. On the eastern slope of the island stands the "Keih-keang-ting," or "Drink-river Hall," the site of an ancient pagoda which was destroyed by fire in the reign of Hung-woo, the first emperor of the Ming dynasty, which preceded the present Tsing or Tartar; a Hall of Ancestors was erected from its ruins. On the highest peak is the "Ta-pei-ting," or the "Shen-tsae Hall," belonging to the Sung dynasty; its site was anciently occupied by the "Lo-han-yen," that is, the mountain-terrace of the immediate disciples of Buddha. This title the emperor Le-tsung, of the Sung dynasty, caused to be written "in three large characters" to attract the attention of after ages. From this very elevated station the view of the three islands, of the picturesque and unequal country around Chin-keang-foo, of the winding waters of the Yang-tse-keang, and the vast extent of landscape which the *coup-d'œil* comprehends, is unrivalled in all the central provinces; here, says a Chinese topographer, "the eye in the heavens has no limit but the span of the clouds—nor on the river, but the wind-blown sail."

Hallowed by antiquity, reverenced from its religious or superstitious associations, and wrapped in all the interest that the most romantic legends can impart, the imperial ruler of the Chinese, with an admirable taste, directed that ruin should withhold its ravages amidst the walls of the pagoda, and chapel and hermitage on Tseaou-shan; that the ancestral halls should be restored, and apartments suitable for the reception of majesty, during official visits to the province of Keang-nan, be constructed and maintained. This felicitous command has been complied with: and the emperor, in the spring and autumn of the year, enjoys the refreshing breezes from the Yang-tse-keang in his gay pavilion on the rock, or witnesses from its casements the sport of fishing with the trained cormorant. "We saw," says a modern traveller, "on the Paou-ying-hoo, an extensive swamp or lake on our right, five or six boats crowded with the fishing-birds, which they called *Yu-ying*, 'fishing-hawk,' and others *Yu-ya*, 'fishing-

duck,' without much regard to physical accuracy. We prevailed on one of the men to bring his boat close to the shore, and had a narrow view of them. They stand about as high as a goose, but are not so heavy in make, with a very long bill, the upper mandible of which is hooked at the end, like all birds that prey on so slippery a subject as fish. Their colour on the back is darkish, approaching to black, and they appear to be something between a pelican and a cormorant. The people were very unwilling to sell them, and with sufficient reason, as the difficulty of training them for the service of the fishing-boats must be considerable. They were all secured by the leg, and some had a ring fastened loosely round the neck to prevent their gulping the fish." To the ring a cord is attached, also tied to one of the legs; and whenever the diver loiters, he is pulled towards the boat, into which he is lifted by a long bamboo cane having a hook at the end of it. The bamboo, after the manner of Chinese legislation, is frequently applied to the cormorant's back whenever he becomes lazy, and its effect in sending him down is instantaneous.

Tseaou-shan is readily distinguished from the two islands adjacent, not only by its rude rocky stages, but by a number of large characters cut in the cliff, a little above the water-level, and known as the Eu-ho inscription, as well as by slender rocks, resembling the Needles off the west end of the Isle of Wight, which the Chinese call *Hae-mun*, "the Sea Gate."

THE POLO TEMPLE, TAI-HOO.

"It lies not in our power to love or hate,
For will in us is over-rul'd by Fate."

THE UNHAPPY MARRIAGE.

MANY islets sparkle on the waters near to the eastern shore of the Tai-hoo, and many promontories project into them, and many mountains hang over them; and all these occasions of improvement into scenes of greater beauty and attraction, have been ardently embraced by the inhabitants. Villas and farms are seen reposing at the foot of a bold mountain-chain, that margins the lake for many a mile; and two slender pagodas, one crowning the extremity of a promontory, the other springing up from the summit of a rocky islet, mark the entrance into Pine-apple Bay. Here the waters are for ever tranquil, disturbed only by the arrival and departure of trading-junks, engaged in carrying away cotton, or importing foreign produce, brought hither by the imperial canal, from the great city of Hang-tchou-foo. Trade is active and profitable, requiring the establishment of a collector's office, which the tall pillar and the dragon-flag before it indicate.

In the foreground of this agreeable prospect, and in one of those picturesque positions which seem never to escape attention amongst the Chinese,



Engraved by J. Shade

The Tele Temple, Tai Hou.

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Drawn by T. Allom

Engraved by H. Adlard

Close of the Attack on Shapoo.—the Suburbs on fire.

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stands a Hall of Fate, the Polo Temple, whither pilgrimages are frequently made by despairing or disappointed lovers. There is a well within it, to which peculiar virtues are ascribed, in healing the wounds of slighted love, as well as in promoting the success of mutual attachments. The mode of employing the remedy varies with the character of the disease: a hopeless passion is mitigated by a copious draught, or extinguished totally by plunging a burning torch into the greatest depth of the waters. On the inner wall is suspended the portrait of an enchantress, who dwelt for many years on the Pine-apple rock, and, dying, left it as a refuge for victims of unrequited affection, which it is suspected she herself must once have been counted amongst. Whether the siren communicated her preternatural powers to her legacy, whether she was eminently beautiful in life, or that her portrait has been contrived to represent her as having been so, for malicious purposes, must remain untold; but it is believed, that many love-lorn swains, attracted by the fame of the Polo Temple, and having visited its shrine in search of relief, became so enamoured of the enchantress's portrait, that they were never after able to withdraw from it their fixed and fascinated gaze. In China, the instance of a goddess, "the Queen of Heaven" excepted, is remarkable, because the national religion asserts that females are inadmissible to paradise, although transformation may accomplish that inestimable object. Beyond the temple, and at the farthest point of the rock that overhangs the deep waters of Tai-hoo, another and still more effectual remedy for a broken heart is provided. There the lover may fling himself headlong from the dizzy height, and heal the deepest wounds that capricious Cupid can possibly inflict. It was thus the oracle informed Venus, that her grief for Adonis would find a remedy; in this way only was Lesbian Sappho enabled to obtain relief from incessant pain; and Deucalion was never extricated from the pangs of Pyrrha's love until he cast himself from the summit of Leucate's rock.

CLOSE OF THE ATTACK ON CHAPOO.

"Hark the fierce music on the wind, the atabal, the gong,
The stern avenger is at hand,—he has not tarried long."

Chapoo, on the Gulf of Hang-chow, owes all its commercial importance to the exclusive trade which it enjoys with Japan, monopolised by six imperial junks. The harbour is situated at the northern boundary of Chekeang province, and, as the sea is rapidly receding all along that coast, not only is approach dangerous to mariners, but the trade, most probably, will soon be transferred to Shang-hai, one of the free ports of the empire. With the exception of the picturesque hills that rise immediately over the city and suburbs of Chapoo, the surface, for many miles in every direction, is low, flat, and intersected by canals, some of

which extend to the great city of Hang-chow. Although the rise of tide at Shang-hai, only three days' sail, is not more than eight feet, yet at Chapoo it exceeds four-and-twenty, so that, at high-water, the harbour may be entered by vessels of large burden.

The city is spacious, walled, with suburbs equal in extent to the *enceinte* itself. The immediate vicinity is highly cultivated, thickly peopled, adorned with mandarins' villas, pagodas, temples, pailoos, and halls of ancestors. The scenery amidst the adjacent hills has long received the unlimited admiration of travellers; and not unfrequently the emperor himself condescends to visit this garden of his wide dominions, this pride of China, and pass some months at a time in the enjoyment of its beauties. Residence here, however, is not either safe or desirable at all seasons, ophthalmia prevailing to a great extent whenever there occurs a continuance of dry and sultry weather.

It was on the 17th of May, in the year 1842, that a British fleet, under the command of Vice-Admiral Sir William Parker, arrived before the city of Chapoo; and, on the following morning, Sir Hugh Gough succeeded in landing a force of 1,300 men on a sandy beach, two miles east of the city, without the least opposition from the Chinese. With childish precaution, the enemy had assembled their entire force, 8,000 men, within the city, relying mainly on the strength of their fortifications, leaving the range of heights, a natural battery, and one that commanded their streets and the bay where the British lay, wholly unoccupied. While the British forces were ascending and forming on the hills, the ships of war opened upon the fortifications on shore, which were immediately silenced, and a brigade of 700 seamen landing, under cover of a heavy fire from the ships, drove the Chinese from their guns towards the city. Sir Hugh Gough was now in possession of the heights, from which the whole Chinese army was descried, defiling regularly through the streets, in full retreat. Their movements appeared to receive occasional acceleration from the fall of shells and grape amongst them, according as the howitzers and field-pieces came nearer and nearer: at length, Colonel Schoedde's escalading party getting completely over the wall, the rapid volleys of his musketry completed the confusion and rout.

Three hundred Mantchou Tartars, feeling the degradation their arms sustained by the desertion of so large a force, took possession of a strong building in the middle of the city, resolved to hold it against every opposition. This little devoted band had wholly escaped the notice of the pursuing army, nor was their resolute conduct understood until they became the aggressors by discharging a smart volley upon the rear of the Irish brigade. Some twenty of this corps turned to revenge the injury, but they were soon obliged to retire, several of their number being instantly shot down. A second party, however, soon succeeded, and boldly advancing to the entrance, received the murderous fire of the Tartars, by which Colonel Tomlinson and several of his men fell mortally wounded. British gallantry seemed to rise in proportion as danger increased;



Drawn by T Allom

From a sketch on the spot, by Lieut Whitaker Royal Marines

Engraved by E Prentice

Capture of Ting hai, Chusan

Entered at Stationers Hall

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and the death of their brave companions, and the courage of the enemy, only served to nerve the arms and steel the swords of Colonel Mountain and his party. Assaulting this "Hougoumont" of the day with all their national heroism, they were yet unable to propitiate the god of war; and after the colonel and his two lieutenants had been severely wounded, the position was again abandoned. What manly daring could effect had now been accomplished by these brave Tartar soldiers, as well as by their equally gallant enemies; but military skill, scientific advantages, and superior discipline, being at length called in, their fate was sealed. Colonel Knowles now came up with the shells and rockets, and in a few minutes the little fortress was in flames, its luckless defenders were all either shot or bayoneted, with the exception of about twenty, who were spared to grace the triumph of British military prowess.

A sort of wild despair took possession of the whole population of Chapoo, upon the sudden discovery of our infinite superiority in the art of war. The men, including 6,500 regular troops and 1,700 Tartars, abandoned the city; the women, ignorant of the English character, and horror-struck at the flight of their cowardly husbands, destroyed their children and committed self-immolation, numbers being found suspended from the ceilings of their once happy homes. Had our operations been a little more rapid, it is possible that many of those miserable events might have been prevented; for if the citizens had but stayed to witness the generosity with which our brave army exercised its power, indignation would thenceforth have pointed at the real authors of these miseries—the calumniators of British national character. Amongst the spoils of Chapoo were ninety pieces of ordnance, jingalls, match-locks, bows, and gunpowder. The loss on the part of the Chinese was estimated at 1,500 men; on ours it is known not to have exceeded nine men killed, and fifty wounded.

CAPTURE OF TING-HAI, CHUSAN.

"The walls grew weak: and fast and hot
Against them pour'd the ceaseless shot,
With unabating fury sent
From battery to battlement."

BYRON.

CHUSAN is not less distinguished by the beauty of its position and productions, than by its memorable connection with the history of the opium war between England and the Chinese. Its harbour presents a panorama not exceeded by any analogous prospect in the world; and the security from weather, and safety of anchorage, are also perfect. Its superficial area extends about three miles in length by one in breadth, so that perhaps not more than one hundred sail of

the line could float here conveniently, and the utmost caution must be used in entering, from the strong currents that prevail everywhere between the islands, and the eddies formed at their meetings. The advantage of its commercial position has been fully estimated by the inhabitants at all periods, for it is known that a large and flourishing city of the third rank existed here in the second century before the Christian era, which, after several changes of name (the last to Ting-hai), was destroyed in the wars between the Tartars and Chinese in the reign of Shum-che, the first emperor of the Ta-tsing dynasty, but rebuilt by his successor Kang-he in 1684. Accurate geographers place the present city in latitude 30° 0′ 20″ north, and longitude 122° 5′ 18″ east. The East India Company maintained an extensive factory here from the year 1700 to 1757; and when Lord Macartney visited the island in 1793, an interpreter who had been attached to that establishment was still living.

The port or dock of Ting-hai, called Chusan harbour, is seated on the water's edge; the city, of which it forms the advanced work, lying inland rather more than a mile. One of the creeks, described in speaking of Irgao-shan, here runs up for some miles between the hills; and across its sea entrance, an embankment two miles in extent, with tide-gates and sluices, being placed, the whole reclaimed area affords a rich tract of paddy ground, intersected by navigable canals, besides a well-sheltered site for a populous city. Ting-hai does not stand upon this marshy land, but on the sloping side of the Yung-tung Valley; it is surrounded by a brick wall twenty-six feet in height, sixteen in thickness, and six miles in circuit, with four entrance-gates corresponding exactly to the cardinal points. On three sides it is protected by a canal or ditch twenty-five yards broad, the fourth side being covered by a fortified hill. Slight bridges are thrown over the canal at the four gates, cut into steps like the famous Rialto of Venice, and from this trifling coincidence, in conjunction with the additional fact of the city being intersected by canals, travellers, of more ready wit than discerning judgment, have ventured to compare Ting-hai with the city that is "throned on her hundred isles." The streets are narrow and paved, having a public sewer along the middle, from which nuisance, in addition to many other objectionable practices amongst the Chinese, they are passed by Europeans with feelings not far removed from disgust. Being the most eastern city in the empire, it has been thought prudent to strengthen it in proportion against the "barbarian over the sea;" and with this object, three arsenals, two powder magazines, and other military establishments, have been placed here. There are also several public institutions, mandarins' residences, a Government pawnbroking office, numerous theatres, and many Buddhist temples, some of them acknowledged to be the most gorgeous and wealthy in China. Including Chusan harbour, Ting-hai has a population of 30,000 souls.

Twice, during the protracted hostilities between Great Britain and China, did this rich and beautiful position fall before the courage and military skill of the former; "and the morning of the 5th of July, 1840, was the day fated for



Drawn by T. Allom.

Engraved by S. Bradshaw.

The Grotto of Camoens, Macao.

La grotte de Camoens, à Macao.

Die Grotte von Camoens, Macao.

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

her Majesty's flag to wave over the most beautiful island appertaining to the Celestial Empire, the first European banner that has floated over the Flowery Land." A few words, however, will be sufficient to describe this easy conquest. At half-past two o'clock the *Wellesley* fired the first gun, which was answered by a whole line of war-junks, the ordnance along the causeway, and on Battery Hill; our vessels immediately poured in their broadsides, and in *nine minutes* Chusan's docks, forts, and buildings were a heap of smoking ruins. Our troops landed on a deserted beach, amidst a few dead bodies, broken spears, swords, shields, and matchlocks, and moved cautiously on Ting-hai, before the strong ramparts of which they set down for the remainder of that day. On the following morning scaling-ladders were placed against the walls, orders to mount issued, and, "in a few minutes," this great city was in the possession of the invaders. This may be deemed an inglorious triumph, and military men may regret that the British had not met an enemy worthy of their prowess; but every feeling heart must unite in rejoicing at that insignificance of resistance which occasioned the less loss of life. On the 1st of October in the following year, our fleet again returned to Chusan, to chastise the wretched inhabitants of that island for the duplicity and falsehood of their government. Headed by the gallant Keo, and fully expecting an attack, the Chinese offered a stout resistance; but the hero and his brave staff were slain, tremendous havoc made amongst his followers, and the tragic scene that now presented itself far exceeded the desolation that attended the first capture of Ting-hai. The total inequality between the contending parties, even when Keo, a man of resolution and ability, gave an example worthy of the highest honour to his soldiers, may be judged of from the ratio of killed and wounded. On one side numbers fell; while on the other, the British, "the loss amounted to *two* killed and twenty-eight wounded."

THE GROTTO OF CAMOENS, MACAO.

"He was in sooth a genuine bard;
His was no faint, fictitious flame.
Like his, my love, be thy reward,
But not thy hapless fate the same."

BYRON—*Stanzas, with the Poems of Camöens.*

AMONGST the many interesting memorials in the vicinity of Macao, is the cave or grotto of Camöens, the most celebrated poet of the Portuguese. It is a rudely-constructed temple, standing on the brink of a precipice, and commanding a most glorious prospect over the peninsula, the sea that embraces it, and the mountains that rise rapidly on the opposite side of the roadstead. Visitors are led to the pleasure-grounds of a private seat, "the Casa," with no inconsiderable degree of vanity, and thence to the little pavilion on the rock,

where a bust of the poet is preserved. Should they, by any accident of education or defect of memory, be unacquainted at the moment with the chief labours of the poet, they are exultingly informed that "here Camöens wrote the greater portion of his 'Lusiad.'"

Louis de Camöens is an illustration of those great men whose merit was first apparent in after-times, while their own age abandoned them to want; one of those whose tomb was honoured with the laurel-wreath that should have adorned his temples. The son of a ship-captain, and born at Lisbon about the year 1524, he was placed at the college of Coimbra; from which he returned, after passing the required time, to his native city. Here he fell passionately in love with a lady of the palace, Catherine d'Attayde, and was banished to Santarem, as the result of a dispute in which his luckless attachment had involved him. Strong passions are frequently found united with eminent talents; and the ardent lover of Lisbon was now the delightful poet of Santarem. It was here that he poured forth his spirit of poetry, and bewailed the pangs of broken hopes, in numbers which are compared to the lyrics of Dante, Petrarch, Ariosto, and Tasso. Inspired with the most noble sense of patriotism, he attuned his harp to lays more mournful—the wrongs of his country. Despair preying on a mind so sensitive, he became a soldier, and serving in the expedition which the Portuguese sent against Morocco, he composed poetry in the midst of battles. Danger kindled genius—genius animated courage. An arrow having deprived him of his right eye at the siege of Ceuta, he hoped that his wounds would receive a recompense which was denied to his talents; but in this expectation also he was deceived, owing solely to the machinations of envy. Filled with indignation at this studied neglect, he embarked for India in the year 1553, and landed at Goa, near to the spot where his father perished by shipwreck only three years after. At first he was incited to deeds of glory by the example of his countrymen in India, and exercised his powerful imagination in celebrating their praise in a lengthened epic poem. The vivacity of the poet and the patriot's mind, however, is not without difficulty restrained by that moderation which a state of dependence exacts; and Camöens, disgusted with many acts of cruelty and perfidy in the government of India, wrote a satire upon the authors, which caused his banishment to the settlement of Macao. His appointment of judge at this place was but an honourable name for exile; and here he had, during several years, no other society than that of nature, which poured around him in abundance all the charms of the East.

Leisure was found at length for the embodiment of his great conceptions, and, selecting Vasco de Gama's Indian expedition as the subject, Camöens devoted the palmy years of his life to the composition of the "Lusiad." The most celebrated passages in this immortal performance, are the episodes of Inez de Castro, and the appearance of Adamastre, who, by means of his power over the storms, endeavours to stop Gama when he is about to double the Cape of

Good Hope. The poet is hardly responsible for the mixture of Christianity with mythological fable of which he has been guilty, for such was the prevailing taste of the times. To this taste also is to be attributed that imitation of the works of classical antiquity, which is employed in conjunction with the splendour of poetic description, so bright, so completely original, as to cause regret that fashion should have moulded the features of his genius in any respect. The versification of the "Lusiad" is so charming and harmonious, that not only the minds of the cultivated, but of the common people, in Portugal, are enraptured by its magic, and learn by heart, and sing favourite stanzas from it. Genuine patriotism pervades every line of this great poem, and the national glory of the Portuguese is emblazoned in every form, in all the colours which invention was capable of lending. It is for these reasons that the poetry of Camöens must ever be read with enthusiasm by his own countrymen, and remembered with all the tenacity of which memory is capable.

And now, when youth had shed its bloom, and even the vigour of manhood was beginning to decay, for the first time envy suspended its malignant operation, and the poet and patriot, of whom Portugal was yet to boast, was recalled from

> "His root-built cave, by far-extended rocks
> Around embosomed, where they soothed his soul."

Sailing for Europe, the destiny of Camöens followed him, and at the mouth of the river Mechon, in Cochin-China, he suffered shipwreck, saving himself from his brave father's fate by swimming to the shore. The only treasure which he preserved from the wreck was the MS. of his poem: this he held above his head with one hand, buffeting the billows with the other, as Julius Cæsar did, when he swam with his inestimable "Commentaries" from Alexandria to his galley that was lying in the harbour. Reaching Goa after this narrow escape from a watery grave, new griefs awaited him: and here he encountered renewed persecutions, being imprisoned for debt, and only released on the responsibility of his friends, who felt for the agonies he had endured by an exile so lengthened and unmerited. At the moment when he experienced the refreshment of liberty, he was encouraged by the patronage of royalty; the youthful monarch, Sebastian, manifesting an admiration of his poems, and taking an interest in the poet. An expedition against the Moors in Africa being about to sail, the king, who conducted it in person, desired the "Lusiad" to be dedicated to himself; and, feeling more sensibly than others had done, the genius and adventurous spirit of the writer, carried him along with him to the field of glory. Sebastian attained his object, but fell gloriously in the battle before the city of Alcaçar, in 1578. Camöens, in losing his prince, lost everything: for, with his death, the royal family and the real independence of Portugal were extinct. Returning to his native country, friendless, impoverished, envied, he saw that every source of supply was dried up, every avenue of succour

closed, every ray of hope extinguished—and for ever. A prey to poverty and suffering, a slave alone remained faithful to him in his misfortunes; and this humble friend actually supported his master by alms which he begged in the public streets. In this situation he yet wrote lyric poems, some of which contain the most moving complaints of the neglect of literary worth, and the ingratitude of mankind to public benefactors. Unwilling to survive his royal patron, and his Indian slave being no longer able to provide for him the necessaries of existence, or relieve his infirmities, he obtained admission into the chief hospital of Lisbon; and there this great ornament of his country—this honour of Portuguese and of European literature—miserably expired in the sixty-second year of his age; just one year after the last Sebastian had passed away from the world. Fifteen years afterwards, a splendid monument was erected to his memory; and his works have since been translated into every European language.

FORT VICTORIA, KOW-LOON.

"Now let a truce be ask'd, that we may burn
Our slaughter'd heroes, and their bones in-urn;
That done, once more the fate of war be tried,
And whose the conquest, mighty Jove decide."

POPE.

THE island of Hong-Kong is separated from the mainland by a strait not more than half a mile in width in some places, but in others extending to five. The Peninsula of Kow-loon forms the opposite shore; and on its extreme point, and directly commanding the entrance to the English town, which has grown up there with almost miraculous rapidity, stood two Chinese forts. As the bay of Hong-Kong is one of the most admirable in the Eastern seas, it is an object of the utmost consequence that it should be protected from the treachery of the Chinese. Its natural advantages consist in depth and capaciousness, as well as in the safe anchorage it affords to the largest vessels riding at a cable-length from the shore, during the typhoons by which the Chinese seas are agitated.

In the place of an old battery that once existed here, and whose useless and time-worn artillery was quite in character with the native artillerymen, a re-edification, in the Chinese architectural manner, has taken place; and a stout fortress, manned by brave British military, has succeeded, known by the appropriate and ever-memorable name, in China, of *Fort Victoria*.



Port Victoria, Hong Kong.

LONDON



Cleaning Cotton

CLEANING COTTON.

"How generally the cotton-plant is grown;
In countries wide apart its use is known:
Thousands by it obtain the means to live,
To young and old it num'rous comforts give."

We have already noticed the growth and manufacture of cotton in China. Our engraving represents an early stage of the latter—viz., cleaning the cotton-wool before it passes into the hands of the spinner. As soon as the husbandman in China has got in his harvest—frequently on the very day that he concludes it—he sows the seed of the cotton-plant. He does this by removing some of the soil with an iron rake, scattering the seed, and then raking the earth over it again. It requires a fall of rain, or dew, to moisten it; it then makes its appearance above ground, shooting up gradually till it attains a height of about two feet. The flowers, commonly of a yellow colour, but sometimes nearly red, appear in August. They are succeeded by pods about the size of a nut, which, opening in three places, about forty days after the first appearance of the flower, display in each three or four bags of cotton, exceedingly white, and of the same form as the coil of a silkworm. To the fibres of the cotton are fastened the seeds which are to be sown the next season, and they are separated from the fibre by the following process:—A machine is prepared, consisting of two cylinders, about a foot long and an inch thick, one of wood, the other of iron, or both of wood. These are so near together that nothing can pass between but the cotton. Being put in motion by means of a foot-wheel, the pods are applied on one side, and the revolution of the cylinders draws in the cotton-wool, which is ejected on the opposite side, while the seeds are struck off, and fall into a receptacle placed underneath. The cotton-wool thus separated from the seed, has to be freed by another process from the knots and dirt which may have accumulated. For this purpose, a very elastic bow, with a tight spring, is held by the workman in his left hand, over a heap of cotton-wool. The bow is connected with another string fastened by a bamboo, which is attached to a belt at the back of the man, and passes over his head in a curve. Pulling down the string with some force, over a heap of the cotton-wool, by means of a wooden instrument held in his right hand, he suddenly makes the bow recoil. The vibration thus occasioned is kept up till the heap of wool is entirely scattered and loosened, and separated into fine white flocks, without breaking or otherwise injuring the fibre. It then passes to the spinner.

The manufacture of cotton has been known in all ages of the Chinese empire. Marco Polo mentions the Nanking cottons, and their various-coloured threads—each colour being imparted by nature, and not the consequence of a dye. In one of their great works on agriculture, the most minute directions are

given for the culture of the cotton-plant, according to the different varieties of soil, climate, &c.; and they seem judicious and appropriate. "With the national disposition to make the most of everything, the Chinese, besides manufacturing the cotton produced, express an oil from the seed, and, when the oil is expressed, use the seeds for manure: the capsules or pods being hard and woody, they burn as firewood, and the leaves they give to their cattle; 'so that,' as the author of the before-mentioned agricultural work observes, 'every part of the vegetable is appropriated to some useful object.'"

The cotton manufacture is still one of great importance in China, and the East generally, but not so much so as it was before the inventions of Hawkins, Arkwright, Crompton, Cartwright, and others—aided by the application of steam to manufacturing purposes—enabled the English manufacturer to compete with, and finally to rise superior to, those of China and Hindostan, who had, long before attention was devoted to the production of cotton fabrics in this country, "arrived at such perfection in the arts of spinning and weaving, that the lightness and delicacy of their finest cloths emulated the web of the gossamer, and seemed to set competition at defiance." Now we supply both China and Hindostan, to a certain extent; and although it is still something less than a century since the British cotton manufacture was in its infancy, it has become, next to agriculture, the industry which employs the greatest number of hands, in which the largest amount of capital has been invested, and which stands highest in the scale both of domestic consumption and foreign exports.

FEMALE INDUSTRY IN CHINA.

THE STOCKING-MAKER.

"Cheerful she plies the needle and the thread,
And calm content beams in her open face."

In China, females are kept pretty much in the same seclusion that prevails in other parts of the East; but yet they are held in more respect there than some travellers are disposed to admit. Although they have a maxim, that "a woman is thrice dependent: before marriage, on her father; after marriage, on her husband; and when a widow, on her son"—still this dependence does not deprive them of the homage and respect of their sons, over whom they exercise at all times a species of authority. Even the emperor performs the ceremonies of the *Koutou* before his mother, who is placed in a seat of honour to receive them. In a Chinese house, the women's apartments constitute its sanctuary; but it is not so exclusive as in some Eastern countries. When at Canton, Dr. Yvan had free access to the women's quarter, in the house of Pan-se-Chen, his mandarin friend; and the particulars which he gives are not without interest. He found



The Stocking Maker.

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much of splendour—little of comfort. "The *petit* chamber of Madame Pan-se-Chen, for instance," he writes, "is an admirable boudoir—sofas, chairs, toilet-tables, and the rest, being made of beautiful wood, chiselled with infinite art; but her bed, lying underneath a network of gauze, is fitter for a nun's penance than to rest the soft limbs of a delicate lady. A few strips of bamboo in a nankin palliasse, serve for a mattress, and the quilt is attached to a cotton sheet." Very delicate was the Chinese lady who inhabited these rooms: perhaps our readers will like to read the Doctor's description of her.

"Madame Li, the legitimate wife of Pan-se-Chen, daughter of a powerful minister at the court of Peking, was one of the most aristocratic beauties of the Flowery Land. This frail and delicate little creature resembled a sprig of jessamine, swayed by the wind; her loveable and tenderly-chiselled features wore an expression in which smiling and sadness were blended; one might have fancied her thoughts were rosy white, as the hue which art had lent to her cheeks. Her eyes, like two black pearls, sent from behind the shelter of her silken lashes soft loquacious glances, or sparkling rays of innocent womanly malice. Notwithstanding a little want of grace in its curve, her nose would not have disfigured a European countenance. Madame Li was lady-like, after the manner of a charming young girl; her dignity was infantine in its grace. And as, on one of the great sofas of black wood, she sat see-sawing her legs backwards and forwards, showing her feet encased in slippers broidered with gold, and her ankles hung with bracelets, picking the leaves of an *eyulan* flower with her pretty little fingers, murmuring musically rather than talking, you would hardly help feeling as if you could eat her up like an orange-flower."

This lady was in mourning, and was simply attired. She appeared in a cham, or robe, of a very clear shade of blue; and wore an ornament, shaped like a comb, in her hair: "but had she been got-up like a picture on rice-paper, she could not have been more charming." She was not the only occupant of the ladies' apartments. There were twelve *tsié*, or concubines, who "represented all ages, all heights, and all degrees of plumpness." It was impossible to confound Madame Li with them. "It was not that she had, in perfection, that air of imposing simplicity which bespeaks a woman of gentle blood, or that she was more elegantly dressed; but that she had the habit of command—a certain conscious superiority of carriage, sometimes breaking out into caprice, perhaps sometimes into anger, but which made you exclaim, 'This is the mistress here.'"

Music, painting, and embroidery are the chief accomplishments of the Chinese ladies. Their musical instruments are the harp, the lute, the guitar; they paint on silk and rice-paper, and embroider various articles for use and ornament, as is common in Europe. The males have several appendages attached to a girdle fastened round their waist—such as a fan, usually contained in a worked silk sheath; a small bag, in which are deposited a flint and steel for lighting the inevitable pipe; a purse, and a watch-case: these articles are

usually the work of the ladies, and display their talents in embroidery and design. The females of a lower class pursue industrial employments as the means of subsistence. The handsome crape shawls brought to England from China, are the work of women; and spinning, weaving, and sewing, are the daily occupations of the wives and daughters of the humbler classes.

In the mountains of China, where the habits of the females are still extremely simple, and where they are very industrious, they use the distaff in spinning—a neat and simple piece of machinery, with a broad wheel, not unlike the wool-wheels in use in England not so many years ago. Amongst the Chinese paintings in the library of the East India Company, is one representing a Chinese female and her mother, the former with a distaff by her side, and a wicker-basket—in which the skeins of thread or cotton were placed, at the close of each day's work—for her seat. Her mother holds a piece of cloth in her hand, which she is evidently showing to a man, who, armed with a spear, and with a bow and quiver at his back, occupies the foreground: this man holds a bundle of cloth under his arm, which he has, no doubt, just purchased of the fair vendors. Another picture shows us a female in her loom, weaving, the machine bearing a great resemblance to the looms of this country; indeed, the principle is precisely the same. Except for the features of the industrious occupant of the loom, which are decidedly Chinese, the device might be taken for a scene in an English cottage years ago, when hand-loom weaving was a common occupation. A *petit* plate with cakes, a teapot, and cup and saucer, are also by the side of the loom, denoting the refreshment of which its fair occupant had been partaking, or was about to partake. Close by these articles is a small taper, in a candlestick like those used by our working classes. It is burning, and denotes the time to be night. The Chinese weavers, we are told, work many hours—quite as many as those in this country are obliged to devote to their labour and toil.

The Chinese silk and cotton manufactures are all produced in hand-looms, and mostly by women. There are few large manufacturing establishments; but the artizans work on their own account, and they quite compete with European skill and capital so far as cheapness of production is concerned. In quality, the Chinese textile manufactures are equal to our own.

Our engraving represents a female sempstress. She is making stockings from a material for which others of her sex have spun the thread and woven the cloth; and very happy she looks at her work. Her materials are very much like what are used by sempstresses in this country; and her costume is the ordinary one of the Chinese female, whose dresses are all made high up to the neck, as shown in the picture.



Street Punishments.

N°. 1.

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Steel Punishments N° 2

STREET PUNISHMENTS.

"See—the officer of justice clears the way;
The prisoner passes; and the flagellator
His weapon brandishes, to execute the sentence."

THE Chinese appear to be fond of public punishments: and we give an engraving from a Chinese drawing in the library of the East India Company, showing a culprit undergoing the sentence awarded by the mandarins. In the first plate there is a group of four figures, all engaged in receiving or administering a penalty awarded we should say for piracy—when we look at the pigmy banners which are fixed behind the ears of the culprit, being apparently stuck into his head; causing a torture, we should think, at least equal to the flagellation itself. The first figure is striking a gong; this is to call the attention of the public, to whom he announces the crime, and the number of blows with the bamboo the prisoner is to receive. Then follows the prisoner, his hands tied behind him, and his countenance betraying both pain and terror; his feet are bare, and his dress of the thinnest description. The third figure is the flagellator, who brandishes the bamboos, four in number, as if he were intending to lay them on with a will. The fourth figure is a petty mandarin, who has the charge of the prisoner, and is present to see that the punishment is properly inflicted. The *ensemble* is indicative of an uncivilised and a barbarous *régime*, little accordant with European habits and modes of thinking in the nineteenth century.

In some instances the unhappy culprit undergoes a peculiar species of torture. He is suspended from a cross-pole, supported by two uprights, by a rope passed round his neck and under his arms—his feet being tied together, and drawn up higher than the level of his head by another. His breast rests on a long bamboo, which is held at each end by a policeman; and it is evident, that by elevating and lowering this pole, letting the prisoner fall upon it each time, the severity of the punishment is greatly increased.

The Chinese punishment of death is generally carried into effect by decapitating the culprit; and that punishment is very dexterously performed. Mr. Meadows, the interpreter to the English embassy in China, was a witness, when at Canton in July, 1852, of the manner in which the Tartar officials beheaded some of the rebels (followers of Tai-ping), who fell into their power. The place of execution was a low room, entered by a strong iron-bound door. At one end was a species of shed, where the superintending mandarins sat; and before which a fire of fragrant sandal-wood was kept burning, to conceal the horrible effluvia arising from decomposed heads which had not been removed. Some of the prisoners walked in to this Golgotha; others were brought in in baskets, and tumbled out upon the floor; and there they lay motionless; the narrator could not tell whether from terror or previous punishment.

One of the worst features in the criminal procedure of the Chinese is their retention of torture. While religious fanatics and hypocrites have been compelled to lay aside that horrible engine of barbarity, the rack, the Chinese are still permitted to employ it for the purpose of extorting confession; and, as Queen Victoria has interceded for the abolition of death as a punishment of apostasy in Turkey, it is to be hoped she will extend her humane influence to the extinction of an infinitely more cruel practice in China—a country which recent events have taught to respect her power.

The Chinese rack is composed of a thick strong plank, having a contrivance at one end for securing the hands, and at the other a sort of double wooden vice. The vice is formed of three stout uprights, two of which are moveable, but steadied by a block attached to each side. The ankles of the suspected culprit being placed in a machine, a cord is passed round the uprights, and held fast by two assistants, while the chief torturer gradually introduces a wedge into the intervals, alternately changing sides. This mode of forming an expansion at the upper part, causes the lower ends to draw towards the central upright, which is fixed into the plank, by which the ankles of the victim are painfully compressed, or completely crushed. Should the unhappy sufferer be resolute from innocence, or obstinate from guilt, and submit to the consummation of the horrid procedure, his bones are ultimately reduced to a jelly.

Another mode of torture was witnessed by the Rev. W. Milne, at Ningpo. Opposite the mandarin's house, he saw a poor fellow kneeling on a coil of iron chains, his knees being bared, and his hands tied to a stake behind him, which two men held firmly in the ground. If he swerved to the right or left, a smart blow on the head from a whip brought him back to the right position. "The agonies of the poor fellow were evident from his quivering lips, pallid countenance, and tremulous voice, imploring relief, which was refused with the cold mocking command, 'Confess or suffer.'"

POLICEMAN AND PRISONER.

"This is your charge: you shall bid any man stand; you are to comprehend any vagrom man in the prince's name."
SHAKSPEARE.

IN all countries the occupation of policemen is pretty much the same—to preserve the peace and to apprehend offenders. The members of the police-force are numerous in China; and the Chinese soldiers are little better than an armed police. The policemen, not enrolled in the military ranks, are described by one who, according to Mr. Montgomery Martin, "has closely studied the subject," as being "a collection of the very scum of the nation; well versed in all tricks; personally acquainted with thieves, robbers, and gamblers; initiated



Policeman and Prisoner.

in all the mysteries of iniquity; and often partaking largely, not only of the bribes, but also in the practice of abomination, in the very haunts of vice." Their pay is small—from one to two dollars per month; but many serve gratuitously, and some even pay for the appointment—a "proof that their situations must be worth something;" for men are not disposed to pay money in China, any more than in other countries, for that which will produce nothing. Mr. Montgomery Martin himself, who is personally acquainted with China, says, that the police enable the mandarins to know everything that passes in their jurisdiction, and hence criminals are easily discovered: but their susceptibility to a bribe frequently frustrates the ends of justice.

In Peking, where the Chinese infantry form part of the police, "they keep a very strict surveillance, and are constantly in the streets, with swords at their sides, and whips in their hands, ready to strike any one who would create a confusion. They take care to have the streets kept clean, and will put their hands to cleaning them themselves in case of necessity. They keep watch during the night, and allow no one to go through the streets, except with lanterns, and then only on very urgent business, such as to call a physician, &c." At Canton, the police is described as being "vigilant and very efficient." There are different grades, acting in the same capacities as our constables, thief-takers, and gaolers; these constitute the regular police; but many localities, as well as private individuals, engage their own police, who keep up a constant nocturnal watch. Every street in the city is closed at night; and by the gates of most of them there is a guard-house, where offenders are lodged. In the winter months, when there is danger not only from thieves, but fire, watch-towers are carried up, by the means of bamboo poles, high above the tops of the houses—thus a double watch is constituted. The alarm of either "fire" or "thieves" quickly spreads from one extremity of the city to the other; and when offenders are captured, punishment is sure and summary. "The meat is on the chopping-block," say the Chinese when they see a man in the hands of the police. In minor cases, a man is arrested, tried, sentenced, flogged, and at liberty to pursue his reckless course again in less than an hour. If crowds assemble in the streets, and show the least disposition to riot, they are speedily dispersed by the use of the bamboo or whip.

When mandarins pass along the streets, they are preceded by police to clear the way, who call on the people to "retire" as they advance. Then follow one or more gong-bearers, whose mode of striking the instrument denotes their master's grade and office; then come chain and bamboo-bearers, immediately preceding the sedan, in which the great man is borne to his destination. Servants, bearing umbrellas, pipes, and card-cases, run on each side of the sedan, and the secretaries follow. When any members of the crowd prove refractory, and will not move out of the way, or even if they are not sufficiently nimble in decamping, a chain is thrown over the head of the offender, and he is immediately dragged off by the police.

EXAMINATION OF A PRISONER.

"Man, proud man,
Dressed in a little brief authority,
Plays such fantastic tricks before high heaven,
As make e'en angels weep."

THE Chinese are not, as a nation, distinguished by the commission of flagrant crimes, or gross and daring violations of the laws. Still there are many offenders amongst them; and against some offences the laws are very strict, and the punishments awarded for their commission are extremely severe. The mandarins are the magistrates, and preside in the courts of justice. These courts are all furnished with a drum, which is beaten by those who demand justice, to the great astonishment of Europeans. There does not appear to be any fixed periods for the courts to sit, and many cases are heard by the magistrates as soon as the offender is apprehended.

The forms of justice are few and simple. When the police apprehend a Chinaman for any offence, he is taken before a magistrate, who is seated at a table (as in the engraving). The prisoner is made to kneel in front of what forms the tribunal of justice—his captor on one side, and another policeman, with the instrument of punishment, on the other. The magistrate has his clerk; but in no case is there either jury or pleading. He hears the witnesses, and passes sentence; intimating the number of blows to be given (if flogging is awarded), by throwing on the ground some of the reeds which are seen in two small boxes at the corner of the table. If it be an offence punishable by the bamboo, bastinado, or *cangue*, that punishment is immediately inflicted; if it be more serious, and death or banishment is the sentence, the offender is sent to prison, or to the place of execution. Persons charged with offences are seldom acquitted: when there are no witnesses, the torture of the rack, &c., is frequently administered till the accused criminates himself.

The prisoners condemned to death at Canton are executed without the gate, on the south side of the city, near the river. "When brought to the fatal spot," says a writer on Chinese punishments, "they kneel with their faces towards the emperor's court, and bending forward in the attitude of submission and reverence, suddenly expire beneath the bloody sword of the executioner." On this site, it is averred that Yeh, the emperor's late commissioner at Canton, who was taken prisoner when that city was captured, and sent to Calcutta, had 70,000 Chinese put to death, some under circumstances of the most horrible cruelty, the description of which makes the blood run cold to read it.

There are four gaols in Canton, and they are generally full of prisoners. The Chinese term for gaol is *te-yo*, or "earth's prison;" and most terrible prisons those of Canton were, and probably will be again, though they are



Examination of a Prisoner.



Drawn by T. Allom

Engraved by W. & L. Le Petit

Coal Mines at Ning Yeh.

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED.

COAL-MINES AT YING-TIH.

"There is no malice in this burning coal."—KING JOHN, Act iv., sc. 1.

COAL abounds universally in China, although not raised so extensively in any district as that at the base of the Meling mountains, which bound the province of Kwang-Tung on the north. Where the Pe-kiang river, descending from this vast chain, forces its way between the rocks, native industry is actively displayed in the process of raising coal, and loading the barges for the lower country, where extensive potteries are established. Coal districts are in general wild and savage in their aspect, and Ying-Tih, however relieved by the magnificent forms that appear on every side, partakes still of all the characters of desolation. Once clad with pines, the miner has disforested the banks, and few dwellings, save the colliers' huts and agents' offices, contribute to humanise the prospect. Intent on gain, at least on occupation, a dense population is collected here, finding homes in miserable cottages on the summit of the cliff, or occasionally in the very bowels of the earth. No assistance being derived from machinery, no coal is raised through upright shafts after the depth becomes inconvenient, or water collects in the pit; so that the principal and most profitable mode of working, consists in driving horizontal levels, or adits, into the front of the rock that overhangs the river. In this way water is readily drawn off, ingress and egress easily accomplished, and the coal discharged into the barges immediately from the mouth of the pit. A fleet of junks is always assembled beneath the beetling brow of Ying-Tih, waiting their turn; some just under the entrance of an adit, others at the foot of a long flight of steps that descend from shafts sunk in higher parts of the hills. Carriers appear in perpetual motion on the stairs hewn with vast labour in the rock, bringing the coal from an adit to the junks below, or returning for another load. Neither barrows, nor wains, nor any mechanical contrivances are used by the colliers in this operation; two baskets, suspended from a bamboo cane that rests across the shoulders, being the only carrying means employed. Fossil, bituminous, and stone coal are found in China, but the last kind appears to be most prevalent. From the pit it is frequently taken to places where it is charred a little before use; and coal-dust combined with earth makes a convenient mixture for rice-stoves. So early as the age of Marco Polo, the Venetian traveller, this valuable mineral was familiarly known to the Chinese, yet they do not appear to have applied it to manufacturing purposes. "There is found," writes that eminent traveller, "a sort of black stone, which they dig out of mountains, where it runs in veins. When lighted it burns like charcoal, and retains the fire much better than wood: insomuch that it may be preserved during the night, and in the morning be found still burning. These stones do not flame, excepting a little when first lighted, but during their ignition give out a considerable heat."

In reference to the universality with which coal abounds in China, we may here take the opportunity of stating more specifically what are the natural divisions and products of that immense country. Its entire surface being divided into three zones parallel to the equator, the northern one extends to the 35th parallel, and does not pass the south beyond the lower valley of the Yellow River. The climate here is much too severe for tea, rice, or the common mulberry: the land is mostly sown with millet and barley, which are hardier than wheat. Here, however, a large number of iron ore and beds of coal are found; but it is more especially in the province of Kan-sou that this precious combustible is procured. It is, as with us, employed as the common fuel, not only for domestic purposes, but for the manufacture of iron, lime, and other materials.—The central zone, bounded by the 26th and 27th parallel and the mountains of Nan-ling, has much milder winters than the northern, and in it both rice and wheat flourish amazingly. It also produces the better sorts of tea; the mulberry, the cotton tree, the jujube, the orange tree, the sugar-cane, which, in the eighth century, was imported from India; and the bamboo, which is found as far as lat. 38°, and which is applied by the Chinese to a vast variety of purposes. It is in the eastern portion of this favoured zone that the silk and cotton manufactures are mostly carried on. The middle of the zone is the granary of China, and might supply the whole empire with rice, so abundant are its harvests: the west abounds in forests suitable for building purposes.—The southern zone, bounded by the sea, possesses the same sorts of natural productions as these, though not generally of so fine a quality, as the temperature is higher; but, on the other hand, it is extremely rich in metalliferous deposits. These, however, are, more or less abundantly, distributed throughout both zones; gold and silver in the south and west; copper, tin, and lead, in the central province of Kiang-si, with mercury in various forms. Finally, the mountains of the south-west are said to be rich in metals of almost every description. There are also found in China, the lapis-lazuli, the emerald, the ruby, quartz, olearis stone, of which vases are made; steatite, various kinds of schist, jasper, serpentine, the precious green-stone, called jade, and corindum—a valuable stone, of which there are many varieties, and which is said to be the hardest after the diamond.



Fort House, Chapter

JOSS-HOUSE, CHAPOO.

DEATH OF COL. TOMLINSON.

"Whatever heavens, sea and land begat,
Hills, seas, and rivers, God was this and that."

JER.

THE accompanying view places before the reader the local characters of the scene where the fall of Chapoo and the death of Colonel Tomlinson occurred.

In other countries, as well as in China, temples of religious worship have been converted into places of temporary defence in time of war, and garrisoned by gallant companies that have done honour to their country. Instances are so numerous that no student of history can be unacquainted with some of them. The positions of churches, either on a conspicuous eminence, or in a sheltered glen—either in the very centre of the village, or commanding its entrance—having a tower well suited for a military post, from which musketry can act, with dreadful effect, upon an assailing party, render their occupancy always a point of importance. And it may accordingly be observed, that the most fatal encounters, in every aggressive war, have arisen from a struggle for their possession. The death of Colonel Tomlinson was attended with circumstances of greater gallantry than any other event in the Chinese war; and the obstinate defence of the Joss-house at Chapoo may be appealed to by the Tartars as an evidence of their personal bravery.

Like the religions of the Chinese, their places of worship are also various: temples, on an extensive scale, capacious and lofty; but joss-houses, of minor proportions: the former often adorned with pagodas—the latter seldom; but both possessing accommodation for resident bonzes, and altars for consultation, to which votaries bring joss-sticks, and perfumes, and tin-foil, and other ingredients requisite for the performance of ceremonies calculated to propitiate the tutelar deities. How these inferior gods became entitled to this worship is probably little understood by the frequenters of their temples, especially since the number is considerable, and the idea attached to the divinity of many somewhat complex. Besides Halls of Confucius, Joss-houses, or Halls of Ancestors, Temples to Buddha and Taou-tze, there are *Miaos* to the Mother of Heaven, the God of Fire, the Devil Star, the Four Chaste Ladies, the Dragon King, Literature, the Winds, Longevity—deities who attend travellers, and conduct them home in safety; and others, of whose offices the description would be still more tedious. To all these objects of worship, joss-houses appear to be consecrated; and to some of them (the *dii majores*, probably), greater buildings. Notwithstanding the obvious folly of the Chinese modes of worship, there is one principle connected with them that is exemplary—toleration. Nor is the objection of much weight which ascribes that quality to indifference rather than

liberality, for the Chinese may employ the arguments of Symmachus, a bitter enemy of Christianity, who yet maintained the free exercise of conscience in matters of religion. "Because God is immense and infinite," says this epistolary author, "and His nature cannot be perfectly known, it is convenient He should be as diversely worshipped as every man shall perceive or understand"—a deplorable theory, yet the offspring of reason. The same writer recommends, "that every province should retain its own institutions, revelations, orders, oracles, which the genii of the place may, from time to time, have dictated to their priests or ministers." There cannot be a more accurate account of the plurality of religions that prevail in China, nor of the grounds on which toleration is permitted in that empire.

Although it has been, among the nations of the West generally, a fixed opinion that those of the East have stereotyped for centuries their manners, customs, and habits of thought, yet is this far from being correct; and nothing is more certain, connected with the Asiatic races, than the instability which they have shown, both in matters of religion and government. M. Abel Rémusat says—"Religion and government are among the things which should only be changed on necessity; and men who allow themselves to be highly influenced on other subjects, might adhere firmly to their opinion on these. But men are men in Asia as elsewhere, and inconstancy, in serious matters, has ever been a malady of the human race. We therefore find, in the annals of that part of the world, such abundant material for the history of folly and error, that we must be rich, indeed, in such experience on our own account, to be able to neglect so many useful lessons which would not cost us a tear or a penny." The Chinese have not been the least remarkable among the Asiatics for their inconstancy in religion. In the ages of antiquity, China preserved herself from one evil by the aid of another: she avoided idolatry by lapsing into indifference. Even during the lifetime of Confucius she was divided into two principal religious sects, and half-a-dozen systems of philosophy, each teaching a contrary doctrine from the other. A third faith, that of Buddhism, has since been added to the two first, and the three have held possession of an empire which numbers one-third of the human race. Long and tragic are the accounts of the divisions and quarrels to which, at various epochs of Chinese history, these religious questions have given rise; but it may be remarked, that while the cultivated classes have always been attached to the principles of Confucius, the multitude have inclined to the superstitious practices of Buddhism. It would, however, be difficult to find, anywhere else but in China, a people who could adopt all these various faiths and philosophic systems without troubling themselves to reconcile them one with the other. This was the beginning of that relapse into religious indifference in which the Chinese are now plunged, after so long suffering themselves to be the enslaved devotees of every new change of doctrine.

Whilst upon the subject of human vicissitude in the East, it may be remarked that the governments and institutions there have varied no less than

the religions. Constancy and stability are wanting in both instances. Religion and politics are everywhere connected; and as we retrace our steps to the infancy of society, they assume all the appearance of a complete commingling. "In the eastern regions of Asia," says M. Huc, "they were formerly one and the same thing, if we may judge from tradition; and the governments of forty centuries ago did not in the least resemble those of the present day. The name of *Heaven* was given to the empire; the sovereign called himself *God*, and confided to his several ministers the business of lighting, warming, and fertilising the universe. The titles of these ministers, and the dresses they wore, corresponded to their noble functions. There was one to represent the sun, one the moon, and so on, for the other planets. There was a superintendent of mountains, another of rivers, another of the air and of the forests. A supernatural authority was attributed to these functionaries, and the harmony of this fine order of things was only disturbed by comets and eclipses, which were supposed to announce to the world a deviation of the heavenly bodies from their accustomed path, and whose apparition, even at the present day in China, is a rude shock to the popularity of a statesman. A very similar system appears to have reigned in Persia in remote antiquity; but in both countries terrestrial events rudely dissipated these brilliant fictions. War, rebellion, conquest, and division led to the establishment of the feudal system, which lasted about seven or eight centuries (nearly the period during which it held sway in Europe), and which was more than once reproduced by the effect of the same causes which first gave it birth. Monarchy, nevertheless, prevailed generally, and ended by obtaining a complete and decisive triumph; so that China really experienced what would have been seen in Europe had the dreams of those who aspired to universal empire been realised, and France, Spain, Italy, Germany, and the States of the North been united in one vast kingdom, ruled by one sovereign, and having the same institutions." The imperial power, great as it is, would have been still greater had not the philosophy of Confucius arisen to counterbalance it. This system of Confucius is generally termed a religion, but it ought rather to be regarded as a system of social and political life, built upon a slight foundation of philosophy. It contains no trace of a personal God. There are, indeed, a number of allusions to a certain heavenly agency or power, *Shang-te*, whose outward emblem is *Tien*, or the visible firmament; but this *Shang-te*, in the opinion of the most enlightened Chinese scholars, is nothing more than a verbal personification of "The ever-present Law and Order and Intelligence which seem to breathe amid the wonderful activities of physical creation, in the measured circuit of the seasons, in the alternation of light and darkness, in the ebb and flow of tides, and in the harmonies and majestic revolutions of the heavenly bodies." Sometimes, indeed, Confucius uses language that might seem to imply more than this. In one of the sacred books, *Shang-te* is depicted as possessing a high measure of

intelligence, and exercising some degree of moral government: he punishes the evil, rewards the good, and is honoured with sacrifice. Immediately after, however, we are informed that his retinue consists of the six Tsong, the mountains, the rivers, and the spirits generally. Elsewhere the people are enjoined "to contribute with all their power to the worship of *Shang-te*, of celebrated mountains, of great rivers, and of the 'Shin' (spirits) of the four quarters." Hence we are forced to the conclusion that Confucius no more believed *Shang-te* to be a personal being than he believed the mountains to be such; and that in describing this power as possessed of intelligence, and as exercising a moral government, he simply spoke in a pictorial and symbolic way of the laws that govern all things. His highest conception of God, therefore, only reminds one of the *anima mundi* of the classical philosophy; and even this conception is not always present.

THE "IMOGENE" AND "ANDROMACHE" PASSING THE BOCCA TIGRIS.

"How should the wit of Chinaman conceive
The thunder of Old England's oaken war?
His puny flutt'ring fleet may deftly thieve;
His nautic empire raise or sink a Bar.
OUR LINE he never saw—how then believe?—
Nor heard of NELSON, or of TRAFALGAR."

C. J. C.

HAVING much confidence in "sound and fury," the Chinese calculated upon exciting terror by noise and high-sounding epithets, and reverence by those of the most extravagant pretensions. Their emperor is styled Teaou-kwang, or Reason's Glory; and dragon, serpent, and tiger, are terms of frequent application where strength, power, or punishment is implied. The costume of the Tartar soldier is made to resemble the skin of the spotted tiger; heads of the same fierce and active animal are represented on their shields, as well as on the embrasures of the batteries. The most famous fortress in all China is that on Tiger Island; and the narrow opening in the Canton river, which is protected by an amazing number of cannon, is designated Bocca Tigris, or the Tiger's Mouth.

The great estuary of the Canton river, which, near to where the Factories stood, assumes the name of Chou-keang, or the Pearl river, is contracted between the forts of Chuenpee, or Shakok and Ty-cock-tow (Great Rising Head), into a channel of about two miles in width. From the former of these points the coast trends eastward, embracing the shallows known as Anson's Bay, to the batteries of Anunghoy (Woman's Shoe), just three miles from Chuenpee. Above Ty-cock-tow are two rocky islets, South and North Wantong, between which and



H. M. Ships Imogene and Andromache topping the Battlers of the Bocca Tigris

Anunghoy, rather less than two miles' distance, is the celebrated throat of "Tiger's Mouth" (Bocca Tigris, or the Hoo-moon, or the Bogue); and about two miles farther up the river, is situated Tiger Island, or Ty-hoo-tow. Anunghoy batteries have always been strongly garrisoned, and, before the last war, mounted one hundred and forty pieces of ordnance; the batteries of North Wantong, immediately opposite to them, mounted one hundred and sixty-five. Between the islet of South Wantong and the new fort of Anunghoy, a boom, consisting of powerful iron chains, partially sustained by wooden rafts, was raised at sunset. At this fort vessels were required to produce their permits; and those that happened to arrive in the Bocca after the boom was raised, were under the necessity of continuing outside until daylight. These forts were undoubtedly constructed more with a view of terrifying merchantmen, and extorting tribute, than with an expectation of obstructing an armed force; and Keshen, in his memorable defence, lays this fact before his imperial master. Whether, however, the commissioner's statement was advanced in mitigation of punishment for his faults, or whether he spoke the historic truth, the forts of Bocca Tigris have not been able to check the British sailor; for the passage has been repeatedly forced by our vessels. When Lord Napier, the British Commissioner-General at Canton, became apprehensive of insult, he ordered the *Andromache* and *Imogene* to pass the Bocca Tigris, and ascend the river to Whampoa. This achievement was performed with little difficulty, the discharge of a few broadsides having completely silenced the enemy's fire, without any material injury to the works: these were spared, to add still further glory to the British arms at no distant period.

In the commencement of the year 1841, our envoy, disgusted by the faithlessness or fickleness of Chinese functionaries, directed the resumption of hostilities; and, in consequence of this determination, Commodore Sir J. G. Bremer was directed to take and destroy the forts of Anunghoy and Wantong, and force the passage of the Bogue. With a fleet of twelve sail-of-the-line and four steamers, even a less gallant officer would have felt little apprehension for the result; but the style in which these orders were executed has justly associated the commodore's name with those of our naval heroes. The forts on North Wantong were cannonaded by the *Calliope* and *Samarang;* while a battery of howitzers, established on the South Island—a position most unaccountably neglected by the Chinese—opened fire simultaneously.* The quickness and precision of English gunners soon overpowered the brave efforts of the Celestials; in a few minutes they were seen flying from their post, and a landing was effected without opposition. The scene of inhumanity that followed will always remain a subject of much regret to our brave officers. In endeavouring to escape from the works, the Chinese had fallen into the trenches,

* This battery was under the direction of Captain (now Colonel) Knowles, of the Royal Artillery, who, during the heavy fire that was kept up on his position, leaned with his elbow on the sand-bags of his field-work, directing his men to fire a little higher or lower, as he perceived the shells to take effect.—*Commodore Bingham's Narrative of the Expedition to China.*

which were literally filled with them, and in that helpless condition they implored for mercy. In vain did our generous officers menace, command, entreat the Sepoys to spare the prostrate foe; either from a settled hatred of the nation, or ignorance of the language in which the orders were given, they continued to fire without mercy upon these unresisting and defenceless masses of human beings. While this dreadful tragedy was being enacted, Sir H. Le Fleming Senhouse had been equally successful in his attack upon Anunghoy; and by the united exertions of these divisions of the expedition, the Bogue forts were captured and destroyed, the charm of their invincibility dissolved, British superiority in the art of war demonstrated, and the foundation laid for those concessions by China, which it was then supposed would terminate in a sincere alliance of esteem and friendship between the conquerors and the conquered. Unhappily, the deceitful and faithless character of the Chinese people has prevented them from deriving those advantages which would certainly have accrued had they carried out, in a good spirit, the terms of the treaty entered into on the conclusion of the opium war.

A considerable change has taken place in the trade of China by our enjoyment of an asylum at Hong-Kong; and the dependencies of Canton have been interfered with by the opening of other ports. At Whampoa a number of chops, or lighters, formerly found employment in conveying the cargoes of large vessels to Canton; and there, also, a chop-house, where tolls were exacted, had a permanent establishment. Sugar and rice are the staple products of Whampoa Island, and of the tract that bounds the estuary of the Chou-keang. Mr. Abed, who visited the sugar manufactories here, gives the following account of the primitive machinery employed in them:—"The simplicity and cheapness of the works were highly characteristic of Chinese taste and policy. The mill which expresses the liquor from the cane, was composed of three vertical cylinders, made of a coarse granite with wooden cogs. The coppers (as boilers are termed in other sugar-growing countries of less primitive predilections) were made of cast-iron, which they have the art of reducing almost to the texture of common paper, and of welding, when cracked or broken, with entire facility and firmness. These were arranged triangularly, and with little apparent regard to those principles of granulation which are elsewhere adopted. That nothing might reduce the quantum of manual labour, where hands and mouths are so numerous, and wages so low, the mill was placed below the level of the boilers, and the liquor carried in tubs from one to the other. As it attained its consistence in each of these vessels, instead of being passed through a strainer to the next, it was transferred by hand to another part of the building, whence, after the process of distillation, it was returned to its appropriate cauldron."



wn by I Allom

From a sketch on the spot, by Lieut White, Royal Marines

Engraved by H Adlard

Attack and Capture of Chuenpee, near Canton.

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ATTACK AND CAPTURE OF CHUENPEE.

"The trench is dug, the cannon's breath
Wings the far-hissing globe of death:
Fast whirl the fragments from the wall,
Which crumbles with the pond'rous ball;
And from that wall the foe replies,
O'er dusky dales and smoky skies."

BYRON.

THE principal entrance of the Pearl river is between Chuenpee and Ty-cock-tow forts, the outer defences of that great emporium, the city of Canton. To the west is an extensive delta, intersected by numerous branches; all, however, too shallow for any other than flat-bottomed craft: but with these a considerable trade is carried on between Canton and Macao. During the opium war, the English commanders, through the effrontery and arrogance of Commissioner Lin, were compelled to attack and capture Chuenpee. Lin's edict being a gross and daring violation of truce just entered into, the forts of Chuenpee and Ty-cock-tow were attacked, and captured by a British force. One division of the fleet, under Captain Herbert, attacked Chuenpee; a second, under Captain Scott, Ty-cock-tow. There was a large force on the latter island, which received the British with deafening shouts, beating of gongs, vociferous threatenings, and, finally, a general cannonade from its numerous guns. The British advanced calmly and firmly, drove the Chinese before them, and climbing a steep hill which commanded the enemy's camp, planted the union-flag over a watch-tower on its summit. At Chuenpee the Chinese made a desperate resistance: six hundred of them fell either in their intrenchments, or in the huts to which they fled for refuge; while we had *not one* killed, and only thirty wounded, many of whom were hurt through the blowing-up of a magazine. The triumph of our fleet was equally complete; eleven war-junks, including the admiral's, having been destroyed.

HONG-KONG.

WHEN the British, under Sir Henry Pottinger, in 1841, took possession of Hong-Kong, there were several villages scattered over its surface. Chek-choo was the largest; the houses there were superior to those of most others on the island, and it had eight hundred inhabitants, who were employed in trading, farming, and curing fish. The other villages—except Tie-tam, a mere fishing hamlet of fifty inhabitants—were agricultural. At that date, a tent was pitched for "the government-house," on the north coast, on the site where the city of

Victoria now stands—a site then covered with brushwood. Victoria is the capital of the colony, and the seat of the government. It extends nearly three miles from east to west, part of the central grounds being occupied by government for military barracks and hospitals, commissariat buildings, the colonial church, officers' quarters, post-office, and harbour-master's depôt, all which are overlooked by the government-house itself, higher up the hill. West and east of this central position, almost close to the sea-beach, stretch the private residences of foreigners, commercial houses, club-house, the exchange, two or three chapels, with public market-places. The Chinese colonists (and so many people have come over from the mainland, that the population, at the last census, exceeded seventy-two thousand) occupy ground principally to the west of the central division, modelling their houses after the native fashion.

The European bungalows generally consist of three rooms, about forty feet long and fifteen feet high, all opening upon a verandah; some bedrooms, and a set of detached offices for the Chinese; every European having his native "*comprador*," who is his general agent. The pleasantest of these bungalows are those which are situated the highest up the hill, overlooking the harbour and the country beyond.

The aboriginal inhabitants—about four thousand in number—were poor, but contented and industrious; and when the British first went there, the "innate gentleness and disinterested hospitality of the farmers and fishermen," are said to have formed a striking contrast to the "insolence of office" experienced at Canton. Agriculture, fishing, and curing fish, were their employments; and Sir John Davis says—

"We had occasion, during our stay at the anchorage, to remark their singular mode of fishing. They created a horrible din by their gongs and shouting, and beat, in the most frantic manner, the surface of the calm waters with oars and large sticks. By this process they appeared to bewilder and stun the fish, and to drive them into their nets in considerable numbers. We observed, at least, that great success attended their labours. Indeed, any person who has verified, by experiment, the extraordinary power of conveying sound exhibited by water, need not be surprised at the efficacy of this plan of frightening out of their wits the finny tribes, who would seem to possess the faculty of hearing in a very sensible degree."

The fisherman's hut is seen in almost every sheltered nook; and before it stands a piece of machinery, consisting of a bench raised a few feet from the ground, with foot and back-board, to give the occupant complete control over his movements; on each side is an upright post, the two being connected by a windlass, with a wheel at each extremity. A net is suspended from the posts, which is let down by means of the wheels, and raised again, by the same machinery, when filled with the fish.

Hong-Kong exhibits many visible signs of improvement since its occupation by the English. A noble military road, sixteen yards broad, has been



C. Graham Jnr

Hong-Kong.

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constructed, and continued entirely round the island. Branch roads to Tie-Tam and Chuck-py-wan, traverse the hills, exhibiting, in their formation, the most scientific modes of civil engineering practised in Europe. Cultivation has also improved; and, as already observed, the population has greatly augmented. This vast increase in the number of Chinese residents is a proof that that people have no objection to British rule; and it is obvious, also, that great advantages must result from it, or so many persons would not voluntarily place themselves under British authority.

Since its occupation, Hong-Kong has been constituted a crown colony; the governor has a general superintendence over the trade carried on at the ports to which foreigners are admitted, and is the head of the consular establishments. Victoria has also been raised to the rank of a city; and the island and its dependencies made a bishop's see and diocese, under the name of the "Bishopric of Victoria."

As a commercial entrepôt, as a safe asylum for our shipping in the Oriental seas, as commanding the estuary of the Canton river, and as a military station, Hong-Kong possesses the utmost value. It has obtained most of the trade formerly carried on at Macao; but it never can become a port for the direct and immediate shipment of Chinese exports, the mountainous and inhospitable character of the coast between it and the productive provinces of the empire, completely intercepting communication. The harbour, however (the subject of the accompanying view), is one of the noblest roadsteads in the East. Situated between the north-west extremity of the island and the mainland, it may be entered southward through Lamma Channel—westward by the Cap-sing-mun passage, and from the east by vessels sailing close under the peninsula of Koo-loon.

The south-west monsoon prevails during the summer months, but the mountains shut out the northern coasts from the benefits of its influence. During this season, the air, in the northern part of the island, is unhealthy; the rain then falls in torrents; and the intense heat, acting upon a moist and undrained surface, raises abundant vapours, and causes the prevalence of malaria. The southern half of the island, which enjoys the advantages of the summer monsoon, is more generally healthy.

ENTRANCE TO THE CHIN-CHEW RIVER.

FOKIEN.

"Though the grave were in his way,
'*Forward!*' would the Briton say;
And upon his latest breath,
Would be 'Victory or Death!'"

In its progress northward, after Amoy had been captured, the British fleet entered the estuary of the Chin-chew river, on the south bank of which, but some miles inland, the city of Tsuen-tcheou-foo is situated. As this port was the very focus of the contraband traffic in opium, some rude preparations had been made to resist the approach of a hostile expedition. Description of those puerile operations is superseded by the intelligible and very clever drawings of the scene, which the portfolio of Captain Stoddart, a sharer of the expedition, placed under Mr. Allom's control. The Chinese junks kept at a respectful distance from the boats of the detachment that was ordered to effect a landing at the foot of a bluff on the north side of the river; and, as to the brave Tartars, who were placed there to serve the guns on shore, after a few discharges only, they fled in the wildest dismay, abandoning their copper ordnance and all their ammunition to the enemy. The material of which they were made rendered the captured cannon something more than trophies of glory: the value of those taken at Chin-hae alone exceeded £10,000 sterling; and the spoils of Woo-sung were still more important.

The commercial city, to which the Chin-chew river is the highway, holds a distinguished place amongst those of the first class: inferior to few in geographical position, and in healthful trade, it is eminently adorned with triumphal arches, temples, and other public edifices, its streets being remarkable for their extent and width. Seven cities of the third rank are placed under the protection of this ancient and populous fou. It is in the immediate vicinity of Tsuen-tcheou that the extraordinary bridge is to be seen, which Martini has described in the following terms:—"I saw it twice, and each time with astonishment. It is built entirely of a blackish stone, and has no arches, but upwards of three hundred large stone pillars, which terminate on each side in an acute angle, to break the violence of the current with great facility. Five stones of equal size, laid transversely from one pillar to another, form the breadth of the bridge; each of which, according to the measurement I made in walking, was eighteen of my ordinary steps in length: there are one thousand of them, all of the same size and figure—a wonderful work, when one considers the great number of these heavy stones, and the manner in which they are supported between the pillars. On each side there are buttresses or props, constructed of the same kind of stone, on the tops of which are placed lions on pedestals, and other



Sketched on the spot by Capt. Addison, R.N.

Engraved by C. T. Dixon

Entrance to Chin-chew River, Fokien.

Engraving of the Junk Chin-chew

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ornaments of a similar description." Many lives having been lost while ferry-boats were the only means of crossing these troubled waters, a certain humane governor of the city constructed this splendid monument to his fame, at his sole expense. That expense, it is said, amounted to half a million sterling.

Every reader of travels or the histories of nations, is aware of the extraordinary passion which the Chinese have for opium. In the year 1840, this fatal drug was the cause of a war between Great Britain and China. Its importance in the empire, although of somewhat recent date, has risen so rapidly as to outstep the progress of almost any other trade in the world. Two agents of the East India Company were the first who, about the commencement of the eighteenth century, conceived the idea of sending to China the opium of Bengal. Colonel Watson and Vice-President Wheeler are the names of the bearers to whom the Chinese are indebted for the *poison* to which they are now so partial. M. Huc, in speaking of the traffic in this drug, observes that it is "carried on along the whole coast of the empire, and especially in the neighbourhood of the five ports which have been opened to Europeans. Large, fine vessels, armed like ships of war, serve as depôts to the English merchants; and the trade is protected, not only by the English government, but also by the mandarins of the Celestial Empire. The law which forbids the smoking of opium under pain of death, has, indeed, never been repealed; but everybody smokes away quite at his ease notwithstanding. Pipes, lamps, and all the apparatus for smoking opium, are sold publicly in every town; and the mandarins themselves are the first to violate the law, and give this bad example to the people, even in the courts of justice." To this the author adds, that, during his long journey through China, he met with but one tribunal where opium was not smoked openly and with impunity. He continues—

"Opium is not smoked in the same manner as tobacco. The pipe is a tube of nearly the length and thickness of an ordinary flute. Towards one end of it is fitted a bowl of baked clay, or some other material more or less precious, which is pierced with a hole communicating with the interior of the tube. The opium, which, before smoking, is in the form of a blackish, viscous paste, is prepared in the following manner:—A portion, of the size of a pea, is put on a needle, and heated over a lamp until it swells and acquires the requisite consistence. It is then placed over the hole in the bowl of the pipe, in the form of a little cone that has been previously pierced with a needle, so as to communicate with the interior of the tube. The opium is then brought to the flame of the lamp, and, after three or four inspirations, the little cone is entirely burnt, and all the smoke passes into the mouth of the smoker, who then ejects it again through his nostrils. Afterwards the same operation is repeated, so that this mode of smoking is extremely tedious. The Chinese prepare and smoke their opium lying down, sometimes on one side, sometimes on the other, saying that this is the most favourable position; and the smokers of distinction do not give themselves any trouble, but have their pipes prepared for them."

Of the effects of this drug, the author speaks in the strongest terms of condemnation. "With the exception of some rare smokers, who, thanks to a quite exceptional organisation, are able to restrain themselves within the bounds of moderation, all others advance rapidly towards death, after having passed through the successive stages of idleness, debauchery, poverty, the ruin of the physical strength, and the complete prostration of their intellectual and moral faculties. Nothing can stop a smoker who has made much progress in this habit. Incapable of attending to any kind of business, insensible to any event —the most hideous poverty, and the sight of a family plunged into despair and misery, cannot rouse him to the smallest exertion, so complete is the disgusting apathy in which he is sunk."

THE KILNS AT KING-TAN.

"Ye men who give your strength for kings as water,
What have they given your children in return?
A heritage of servitude and woes,
A blindfold bondage, where *your hire is blows*."

ODE ON VENICE.

THE limestone district of King-tan, being visited not only by passengers in travelling barges, but also by trading junks, presents more frequent examples of the deplorable despotism of this great empire than most other localities. The maxim may not be an unsound one, that provides as much and as constant occupation for a multitudinous people as possible, and performs everything by manual labour or animal power, where mechanism does not present competition; but even this political theory is insufficient to justify the cruelty exercised over the tribe of trackers. Descending from the mountains, where the soil denies support to the majority of those that first drew breath amidst their summits, a robust and hardy set of men undertake the toilsome life of trackers (tseen-foo). Half naked, and furnished with a description of gear, consisting of a breast-board, or sometimes a cushioned wooden bar, to the ends of which the ropes are attached, a number of men, regulated by the burden of the junk, are harnessed to the work of pulling against the stream. Their attitude and efforts are fully expressed in the illustration, where they appear not merely to give their muscular power, but their corporal weight, to strain the chief rope that is tied around the mast-head. When this laborious occupation is undertaken voluntarily, its followers are deserving of the compassion of the wealthy and the powerful; and those who are benefited by their efforts are bound to encourage, remunerate, and protect them. Such, however, does not appear to be the lot of the tracker. Engaged for sixteen successive hours, during which no interval for refreshment is allowed, time being an object to his merciless em-



Drawn by T. Allom

Engraved by E. Thompson

The Joss at Hiong lun.

Thompson sc. Hong Kong.

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ployer, he is kept unflinchingly to his work by an overseer supplied with a long bamboo.

This humble application of human power is rendered still more humiliating from the cruelty and despotism exercised by government to obtain trackers on any emergency. A Tartar corps is despatched to scour the country through which the imperial junks are about to pass, and press into the service all ages without distinction. It is in vain that parents plead the tender age of their offspring, or their own declining years. Tartar ears are ever closed against appeals of mercy; and father, husband, son, are indiscriminately and violently enrolled in the service of the state. The revolting nature of the duty to those whom hard necessity has not previously compelled to adopt this peculiar mode of life, is such, that dependence cannot be placed upon many who have received the imperial summons, and desertion would be the immediate and inevitable consequence of notice. To anticipate this result, the impressed men are driven into an adjoining temple, or station-house, and there immured, sometimes for days, until the arrival of the junks, and of the trackers whom they are destined to succeed. A lictor now undertakes their management, and plies his long bamboo, emboldened by the confidence which a Tartar troop inspires. Trackers in the government service undergo the most distressing fatigue: sometimes they have to wade through mire that comes up to their very arms, at others to swim across creeks and rivulets, and, immediately after, expose their naked and exhausted bodies to the painful influence of a burning sun. Resistance is met by stripes, or by the punishment of face-slapping; obedience, by wages of one shilling a day, without any consideration of the time that will be occupied in the return of those ill-used beings to their families and homes.

The effects of this inhuman conscription, to which impressment of seamen in England bore some analogy, are often attended with the most lamentable consequences. Sudden transitions from heat to cold, and *vice versâ*, induce fevers, which, in the destitute condition of the patient, generally prove fatal; and Europeans, during the course of a few days' journey, have seen many of these victims expire from hunger, fatigue, and the inhumanity of the lictors.

Much has been said about the tracker's song, and some travellers have likened it to our sailor's "ho-heave-ho," or to our ploughman's whistle; but these are emblems of freedom, of hearts contented and at rest, and of a willing industry; while the tracker's song is a mournful sound, that summons each brother of the trade to alleviate the burden of his neighbour by pulling in due time. There is neither harmony nor cheerfulness in the poor Chinaman's chorus of *Wo-to-hei-o*, in which the saddest letter of the alphabet predominates.

TIGER ISLAND.

ENTRANCE OF THE CANTON RIVER.

THE voyage from Hong-Kong to Canton is frequently performed in a junk; but regular packets run between the two places. The first part of the trip is across the Delta, the area of which is largely occupied with islands, islets, and sand-banks. This Delta, or the "Outer Waters," as it is called amongst maritime men, is terminated by the Bocca Tigris, or the Bogue, in lat. 22° 45′ N., long. 113° 15′ E.; which is the entrance to the Pearl river. The Bogue has, on the east side, the islands Anunghoy and Chuenpee; on the west, the island of Ty-cock-tow; in the centre, that of North Wantung. These islands were strongly fortified, and the forts upon them were called the Bogue Forts. Immediately on clearing the Bogue, on the west is Tiger Island, lying on the north of Ty-cock-tow, the passage between them being called Guttzlaff's Strait. This island is a lofty and conspicuous rock, on which is a formidable battery; and the river frequently beats violently on its shores, resembling the surge of the angry sea. The river is intersected with islands till Canton is reached; the most important being Pottinger's Island, French Island, Dacre's Island, Whampoa Island, and Honan Island: the north-west extremity of the latter lies opposite Canton.

CANTON, AND ADJACENT SCENES.

"Here commerce took her stand, and will again,
Now that stern war has ceased, and gentle peace
Resumes her sway, diffusing happiness around."

THE name of Canton is intimately connected with the history of foreign intercourse with China; and some interest must naturally be felt in regard to a city with which England has been so long commercially connected, and which has recently been the scene of such important events. It is situated on the left, or northern bank of the Tchou-kiang, or Pearl river, about seventy miles above the estuary or delta in which we find Hong-Kong, in lat. 23° 6′ N., long. 113° 15′ E. It is built on a plain which extends to the foot of the White Cloud Mountains, whose highest point rises to an altitude of one thousand two hundred feet. There, myriads of the deceased Chinese have been interred; and on several prominent points, strong forts are erected, commanding the city. The name, Canton, by which the city is universally known to foreigners, is a European corruption of Kwang-tung; meaning, in the native dialect, "Broad East." The inhabitants themselves call it Sang-ching, or "our capital." Sometimes, in conversation with the natives of other provinces, they will use the



TIGER ISLAND

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VIEW ON A RIVER NEAR CANTON.

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term Kwang-tung-sang-ching—*i.e.*, "the capital of Canton." They also describe it, poetically, as the "city of rams," the "city of the genii," the "city of grain." The origin of these romantic epithets is popularly ascribed to the following legend:—

After the foundation of the city (which dates so far back as two thousand years ago), five genii, clothed in garments of five different colours, and riding on rams similarly distinguished, met at this place. Each of them bore in its mouth a stalk of grain having six ears; these were presented to the tenants of the soil, with the words, "May famine and dearth never visit you." Upon this the rams became immediately petrified, and converted into monuments of stone. And should any foreign archæologist be disposed to push his inquiries immediately on the spot, and will place himself under a native guide, he may find these five stone rams in the Temple of the Five Genii, which stands hard-by the city gate of the same name.

Canton consists of a walled city, and suburbs without the wall; and the two occupy a space which cannot be gone round in less than six hours, stepping out quickly. The population is estimated at upwards of one million, many of whom are idle vagabonds from all parts of the south of China, who make Canton their head-quarters. The walled city is a square, or nearly so. It is bounded on the north by the White Cloud Mountains; on the east by waste and marshy plains; on the south by the suburbs, which extend beyond the walls, to the east and west, and are carried down to the river; on the west there is a rather extensive space of waste ground, stretching from the suburbs to the Tchou-kiang; and the stream itself, both on the south and west, is covered with that floating town which forms one of the curiosities of Canton.

The city within the walls is divided by a wall running east and west, parallel with the river, into the old, or Tartar, and the new, or Chinese portions. The former, lying to the north, is three times the extent of the new part. The commissioner, and all the civil and military authorities, except the director-general of the customs, reside there; the approaches to the official residences being indicated by what are called "Mandarin Poles"—something like those used in England for scaffolding—placed in the streets. Communication between the twin cities, the suburbs, and with the surrounding country, is kept up by sixteen gates; twelve being in the wall of circumvallation, and four in that of partition. Each of these gates was formerly strongly guarded, and all egress was forbidden to foreigners. The Chinese display their fondness for poetical imagery by the names given to the gates, four of them being called the gates of "Mighty Peace," the "Five Genii," "Eternal Rest," and "Everlasting Plenty." They give similar names to their streets. In Canton, there are the "Dragon Street," the "Street of the Warlike Dragon," the "Street of Triumphal Arches," the "Golden Lily," and the "Flower Street." The majority of the streets are what would be considered, in Europe, mere narrow alleys; and the best is one that intersects the Tartar city from east to west, and is called the

"Straight Street of Benevolence and Love." On the maps it appears to be a noble avenue; in reality, it is not more than ten feet wide. There are three or four similar streets in the Tartar division; the rest are mere lanes, covered with dirty, ill-conditioned houses, built of bamboo and earth, and inhabited by people as dirty and ill-conditioned as their residences.

Till the capture of the city by the English and French forces in December, 1857, the interior was interdicted to the "barbarians," as the Chinese presumptuously name all foreigners. But according to the mandarin Pen-se-Chen, who lived in the suburbs, and of whose house Dr. Yvan was an inmate, the interior presented little to attract. There were large houses in both parts of the city; but none, he said, were equal to his in beauty; whilst the streets in which they stood were more melancholy than the others, all the edifices being surrounded with walls, which hid them from the view; figures painted on the outer doors alone denoting the dignity of the proprietors. Most of the streets "were deserted, as those of a village, the most frequented being less noisy than the Chinese quarter in Macao." In the Tartar city, the official residences are large, and they have extensive grounds, in some of which deer were kept. There are several temples surrounded by grounds, let to gardeners, who cultivate rice and other valuables; the revenues going to the maintenance of the bonzes. The streets, or narrow lanes, in this part of the city, so intersect each other, that a stranger is sure to lose himself in their intricacy. Many of them are inhabited by the descendants of the Tartar conquerors, who are, to the present day, as barbarous as their forefathers, those nomade soldiers who lived in tents. They inhabit perfect dens, built of dried mud; the uneven ground serves as their flooring. These places contain only one room, in which men, women, and children—quite naked and emaciated—eat, sleep, and swarm with vermin, in a state of idleness. Before the entrance hangs a rattan mat. It is neither the modesty of the woman, nor the fear of thieves, which has interposed this veil between these frightful interiors and the indiscreet glances of the passers-by, but simply the necessity of a protection against the north wind. The hideous lanes, bordered by these dirty huts, are not paved; the least shower hollows out the ground, and forms stinking puddles, which resemble reservoirs, destined to collect the liquid mud which the rain drives before it. This account was given by the mandarin to Dr. Yvan: we borrow it from his entertaining and instructive work, *Inside of Canton*.

After the capture of the city, the "Special Correspondents" of the London press obtained access to the previously strictly-guarded interior. One of them —the gentleman attached to the *Morning Herald*—sent an account of his visit to that paper; of which the following is the most interesting passage:—

"Starting for a morning ramble, and leaving the east gate [which leads into the Street of Benevolence and Love], the first place of note come to is the Temple of Confucius—a huge building with good accommodation for quartering troops, but nothing else to recommend it to notice. Next is reached a large

hall, the middle of which is used for a market, the extreme end for a joss-house, and the sides of the building are fitted up in compartments, where various figures, with frightful accuracy of detail, represent the various tortures and punishment of criminals—the horrid glee of the torturer, and the agony of the sufferer, being far too accurately drawn for European tastes. Again, further on, is the treasury; beyond this is the yamun [palace] of Peh Kwei [the Tartar governor]; and beyond this, again, the residence of the Tartar general. All these yamuns are of the same style of building. You enter a large gate, on which is depicted two ancient, gigantic, and ferocious-looking monsters, who are supposed to represent the ancestors of the present occupant of the palace, and, on entering their abode, they are most reverently chin-chinned by their descendants. The delight of Peh Kwei himself, on again beholding these ugly pantomimic paintings [after having been in the custody of the English], was something to look at and remember. Passing the first gate, you cross a court-yard, and enter a large open hall, on either side of which are the dwellings of the various domestics and coolies of the mandarin possessor. You walk through this, and cross the courtyard, and enter a large open hall, which shows signs of more care and cleanliness than the preceding. You then reach the great hall of the mandarin himself, where he dispenses justice and issues his decrees. Passing through this, another courtyard is entered, where the most elegant flora, in all their variety and beauty, may be seen, carefully attended by some accomplished hand. Passing this, and plucking a pink camelia—for it is impossible to resist the temptation—you enter another hall, leading off from which are the women's apartments—the most elegant of the whole. China, glass, filagree work, tapestries, silk, damask, silver ornaments, were here to be seen in profusion; and these were the only apartments where real taste and real comfort seemed to be studied."

According to this writer, it was easy to see that, for years and years past, Canton had been declining. It was impossible to walk twenty yards in the interior without meeting the vestiges of decay. Except in a very few instances, their temples and joss-houses are almost in ruins. Their idols, numerous enough, certainly lead a very deplorable existence; many being *minus* toes, fingers, and even entire hands and feet, and not having had a touch of paint or gilding for many years past. The celebrated college in the south-east part of the Tartar city, which called forth the eulogies of Voltaire, is now weed-grown and dilapidated, and, from its appearance, it seems more than probable, that, for years and years past, not a single scholar has presented himself for the dread ordeal of a mandarin examination. The only house in Canton which an English gentleman would think habitable—all the rest being huge, dusty, ruinous, dilapidated shams—was called Yeh's House (in the Chinese city); and it was yet unfinished when the city was taken. The lattice-work is new; the paper which does duty for glass is unbroken; the grotesque decorations are fresh; and the whole place is clean. The houses generally presented colossal

courtyards, grass-grown and mildewy; habitations with space for an imperial army, but not safe to the tread of a single soldier; vast, empty, rotting halls, where bats, in thousands, were clinging to the roofs, and where the floors were inches deep in their ordure. It was not destruction seen around, but decay. Mr. W. Cooke passed two hours in the Tartar general's yamun, in the company of several English and French officers, whose business was to allot it for quarters. After close inspection, they came to the conclusion that there were only two rooms fit for the dwelling of a civilised man. But, amidst these symptoms of decay, there were remains of taste and elegance seen on all hands, especially in the temples. In one, occupied by a portion of the 59th regiment, there were carvings and *bas reliefs*, of such elegance and beauty, that few things of the kind have ever been seen to surpass them.

In the Chinese city are numerous shops, called curiosity shops, which, when the English visited it, after its capture, were spread with curious antiques of the newest fashions, and were victimising credulous lieutenants in a way which Mencius could not have approved. The crowd at that time did not seem afraid to manifest curiosity at the clothes and features of their European guests; whom the shopkeepers invited into their shops with a politeness that proved they had no misgiving of any right of conquest being exercised, except a conquest by purchase. Our authority informs us, that the chief thoroughfares in the city abound in booksellers' stalls; and, at that time, they all exhibited a small tract teaching the English numerals and a few phrases—the sounds being imitated in Chinese characters. People were reading this in all directions; and a lame beggar was lying under the eaves of a house, and assiduously learning to beg in English!

The suburbs form the best, handsomest, richest, and most commercial part of Canton. There all foreigners reside; and there, a piece of ground, extending eight hundred feet along the banks of the river, and about four hundred feet inland, was allotted for their factories, or *hongs*, as the Chinese termed the buildings; the word hong being always used by them to denote a commercial establishment, or warehouse. The factories were ranged in rows, running from east to west. There were thirteen in all; and those in front, looking on the river, had a pleasant prospect: not so the back ones, whose look-out was anything but agreeable. Some, indeed, were dark, prison-like blocks, that had to be reached by a dismal tunnel through the centre-ground storey; the rooms on either side of this passage being occupied by compradors and servants. The French and Spanish factories were situated on the western side of the space allotted to foreigners; the British, Danish, American, and Austrian in the centre; and the East India Company's hong, also occupied by the British, on the east. The latter was the most architectural and graceful of all; being adorned with a portico and column, and having a pleasure-ground overlooking the river, inclosed with palisades, and called Respondentia Walk. The national colours were hoisted in front of each hong, and the Chinese gave them, as

usual, poetical names. Thus the British factory was called "The Hong that ensures tranquillity;" the Austrian or Imperial building, had the epithet of the "Twin-Eagle;" the Danish, the "Yellow Flag;" the American, the "Hong of extensive fountains," &c.

These factories were bounded on the east by a ditch, crossed by a narrow bridge with a single arch; and they were intersected by three streets—Old China-street, or T'sing-youen; New China-street, or Toung-wan; and Hog-lane, or San-taou-Lan. The latter was a disgusting receptacle of dissipation and vice—a kind of low tavern, into which the Chinese invited the sailors, to sell them, at a low price, adulterated and fetid spirits. The numerous shops in this dark passage were, at all hours, the theatre of the most disgusting and licentious scenes of drunkenness. The houses of Old and New China-streets consisted of only one storey, the greater part of which was occupied with stores. The shops were carefully lacquered and varnished; and the proprietors very stout, very fat, as yellow as ochre, dressed in long blue robes, and were constantly fanning themselves with screens of painted silk.

Physic-street—into which the street of the "Thirteen Factories" opens on the north, and which traverses the suburbs from east to west for some distance—affords a good idea of the appearances met with in a populous Chinese town. It obtained its name from the number of druggists' shops it contains; and many other traders also have their abode there, whose shops are all distinguished by really magnificent sign-boards. These edifices consist of a basement and a storey above. The basement contains a front and back shop, the latter serving as a store, or laboratory, and dining-room. Above is an open terrace and gallery, the latter containing a warehouse, in which reserves of the goods sold in the shop are deposited, and rooms for lumber and sleeping. The terrace serves to air goods, to dust and purify them, and to dry plants. The economy of the front shop is very much like that of Europeans. A counter runs along one side, and across the top, behind which the tradesman is generally found; and he is polite and attentive to his customers. His family usually reside within the walled city, where he joins them at night. During the day this street, and most of the others in the suburbs, are so thronged with all classes—from the beggar to the mandarin—that locomotion is difficult: at night they are deserted by every one, except the watchmen; who, we are told, frequently sleep all night without being disturbed. When necessary, these Dogberries communicate with each other by striking a gong; and "the vibrations of their instruments, booming through the silence of the night, fill the air with a lugubrious harmony, which, on more than one occasion, has caused the traveller, recently arrived in the strange city, to shudder." The other streets in the suburbs very much resemble Physic-street, both with respect to the description of their houses, and the bustle and animation in them during the day. There are also many edifices in the suburbs, of a good—even elegant—description, in which European comfort and hospitality mingle with Chinese customs very agreeably.

We must not quit Canton without adverting to the pagodas; two of which, the Bright Pagoda and the Five Tower Pagoda, are amongst the most prominent objects in the city—whilst they abound in its vicinity; as, indeed, they do throughout China—

> "Telling a tale of ancient mystery,
> And recalling visions of the forgotten past."

A great uncertainty prevails as to the introduction of pagodas into China, their origin not having been satisfactorily recorded. There is, however, little doubt but the name is derived from the Sanscrit. It is applied to temples for religious worship in Hindostan and Thibet; and pagodas were, it is generally supposed, introduced into China, from India, subsequent to the Christian era, by the followers of Buddha. In Hindostan these buildings are square, with towers attached. In China there are also square pagodas; but they usually take the form of a simple tower, sometimes hexagonal, at others octagonal, and with from four and five to nine separate storeys. They vary in height from ten to two hundred and three hundred feet. Some of the smaller ones are supposed to be sepulchral monuments, but they are generally Buddhist temples; and images and altars to the false deity, with many curiosities, are deposited in their interiors. The images are usually richly gilt.

There are very few spots in China, the surrounding scenery of which is complete without a full-sized or miniature pagoda. The latter are almost universal in the gardens of the rich, and in the humble enclosures of the poor; the former raising the dwarf-like structures in marble or stone, whilst the latter will train a tree to the pagoda-shape, calling it the "*Pih-shoo-t'ah*," or the "*Hwang-yang-t'ah*," the "cypress," or the "box-wood pagoda." The pagoda is also a popular toy and ornament. It is found in pictures and on fans; it is carved in wood and in ivory; and the pastrycook stamps it on his cakes and buns.

There are solid and hollow pagodas. The former are a mere mass of brickwork; the latter are built like other towers, and, however elevated, spiral staircases give access to the top. They are constructed of stone, of brick, and even of cast-iron. One built of this latter material stands on a hill in the neighbourhood of Chin-Kiang. Very often pagodas have a Buddhistic temple or monastery at their base; and the priests and nuns of Buddha are frequently buried in miniature pagodas. Their religious origin and aim, therefore, cannot be doubtful. But they have been used for other purposes—as watch-towers; for which they certainly are well calculated. They have, however, no doubt become so popular in China from their connection with religion, and the general opinion entertained by the Chinese, that they bring down the favour of Heaven upon the spot where they stand, and avert evil influences. It is believed that they cause the "five elements" (as the Chinese term fire, water, wood, earth, and metal) to become subservient to the wants of the people; and render "the soil



Drawn by Copley Fielding

Sketched by Capt. R. Elliot R. N.

Engraved by Thos. Jeavons

CHINESE PAGODAS,—BETWEEN CANTON & WHAMPOA.

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productive, trade prosperous, and the natives submissive and happy." With this belief prevalent amongst the people, it is strange that no pagoda has been built in China for more than a hundred years. An attempt was made to obtain the means for erecting one at Macao in 1821; but it was not carried out, though the Portuguese consul gave a hundred dollars towards the expense. In the proposal for erecting this edifice, it was stated that—

"The Chinese and foreign merchants have hitherto been prosperous, their wealth abounding, and the destinies of the place altogether felicitous. Of late, however, its fortunes have waxed lean, and the influence of the atmosphere has been unlucky, so that the acquisition of riches has been less certain. A proposal is accordingly made to erect a pagoda, in order to renovate and improve the commercial fortunes of the island on which Macao lies."

The most famous of these towers was that at Nanking, now destroyed. There is a similar building on the shore of the Pearl river, between Canton and the island of Whampoa, called the North-shore Pagoda, of which we give a representation in our engraving. There are several of these towers, five, seven, and nine storeys high, between Whampoa and Canton; and the "Bright Pagoda," in the latter city, is an object of great interest. It is supposed to have been built by the first Mohammedan merchants who visited Canton, with a view to conciliate the Buddhists.

The water population of Canton calls for some notice. The Pearl river, in the neighbourhood, carries on its waters a floating town, of which Dr. Yvan gives us the best description. This town is divided into quarters like London and Paris; and, like those capitals, has its commercial and fashionable streets. It has also its suburbs, consisting of long, narrow, winding streets, formed by lines of vessels called *tankas*, or "egg-house" boats—their shape resembling the longitudinal portion of an egg-shell. These suburbs are inhabited by fishermen, and labourers of all kinds; and during the day you never see a man in the labourers' boats. The male population is engaged in out-door work; whilst the women and children attend to domestic affairs. The fishermen live in a street by themselves; and this street has certainly the most varied aspect of any in the universe. When the weather is fine, each habitation becomes detached from the one next it; and this part of the floating city is sometimes absent for days together. Then, when the fishing is over, the rising tide brings back the travelling abode to its starting-post, and the two rows of houses resume their place in the floating city. For the rest, on this liquid soil, the appearance of the streets changes every moment. A movement of the tide, a gust of wind, a sudden decrease in the pressure of the atmosphere, and the position of the town is completely altered. For instance, at the approach of a tempest, the large vessels turn round, and present to the wind the least assailable portion of their hull. The little boats gather together, and place themselves under the shelter of the large ones; and these changes are sufficient to render a quarter unrecognisable to a person who has passed through it only an instant before. The

private houses—those belonging to merchants and others, or which form public institutions—do not change their positions. These peaceful habitations, which are real houses, with only one side to the water, are placed on the hull of a vessel. Around them is a narrow space, where it is easy to walk, provided you are not giddy. The entrance is at the back, if there can be said to be a back. It is left wide open so as to let the air circulate freely; and the rooms have windows, furnished with nankeen blinds. The pediment of the outer door is adorned with sculpture, and with large characters written on red paper, or cut in relief. These inscriptions generally signify happiness, prosperity, longevity. The Chinese, who are naturally not very mystical, do not care for much beyond the happiness of this world. These trading districts, with their floating habitations painted with all kinds of colours, and adorned in artistic style, have really all the appearance of Chinese streets on dry land. The illusion, indeed, would be complete, were it not for the fact, that you proceed through them in a boat, when you may see the largest of the edifices agitated by the current, and the rise and fall of the waves.

The interiors of these floating residences are like those of other Chinese houses of the middle classes. Long strips of painted paper—some displaying flowers, others scenes from dramas, and others moral sentences (of exhibiting which the Chinese are particularly fond)—are suspended from the walls; tables are placed on each side of the receiving-rooms, and arm-chairs, made of reed or wood, to accommodate the family and the guests.

Besides the private boats, there are mandarin, police, and other official vessels; and a description of boat—the scene, very frequently, of vice and licentiousness—which the Chinese call "houses of the four pleasures;" and Europeans, "flower-boats." They consist of the basement and an upper storey, the roof of which forms a terrace, usually furnished with tables and chairs. The basement is divided into small apartments, ornamented with not very decorous pictures, and each containing a table and chairs; some have also a bed. The upper storey is used merely as a cloak-room for visitors, and a store. Externally, these flower-boats are very beautiful, the entrance being covered with carving; the main body painted red, blue, or green, and the raised parts richly gilt: in front there are four lanterns, brilliantly painted; and, at the back, wave four lozenge-shaped streamers. The terraces, vestibules, and staircases are decorated with large China vases, in which great bunches of flowers (and hence Europeans call them flower-boats) are constantly kept. These boats compose several streets of the floating city, and are its greatest ornament. At night it is high festival with them; and, generally, in the floating town, song, revelry, and illumination prevail after the sun goes down.

We will close the description of Canton by devoting a brief space to the numerous classes of vessels found on the Tchou-Kiang, in addition to the floating town; and which may also be seen on most of the large rivers of the empire. Everybody has heard of one class of those vessels—the junks—a class



A CHINESE JUNK · CANTON RIVER

VAISSEAU CHINOIS SUR LA RIVIÈRE DE CANTON · *EIN CHINESISCHES FAHRZEUG, AUF DEM CANTON FLUSSE*

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used alike for warlike and commercial purposes. These vessels vary very considerably in size. We give the view of a large one, lying in the Canton river. It is a model of its class, and it will be seen that they are somewhat of the fashion of the old Dutch ships. Looking at their sides, they have the crescent form, and in some the curve is so great, that they resemble the half-moon. They are flat-bottomed; both head and stern are square, the former being somewhat less broad than the latter, which is open in the middle, to admit the huge rudder, and shelter it from the beating of the waves. In front are two enormous eyes, intended to denote caution and vigilance. The large junks have, generally, two oars, projecting forwards, for the purpose of accelerating the evolution of "tacking" the vessel. The hold is divided into various compartments, perfectly independent of each other; and one or more might become filled with water, without damage to the rest. They carry two and three masts, each composed of a single piece of timber. The fore and main-masts bear huge, square sails; that on the mizen is pointed like the sail of an English cutter or sloop. These sails are made of matting, and are strengthened by split bamboos, put across, about two feet from each other; the operation of reefing or furling is performed by means of ropes attached to the end of these bamboos. The anchors are made of a hard, heavy wood, called *Tie-mau; i.e.*, "Iron-wood," with which metal their ends are tipped. The junks are not good sailers—the sails, from the use of the bamboo rods, being stiff, and not yielding readily to the gale. Often on the decks of the trading junks small cabins are built, extending from end to end. They are six and seven feet in height; are frequently very handsomely decorated; and are always so commodious, that a long voyage may be pleasantly performed.

But the junks form only one out of numerous classes of vessels, the names of many being unknown to us; for the immense variety of boats which abound in Chinese waters have never been adequately described; and we think most travellers have paid too little attention to Chinese maritime affairs. Recent events have made us familiar with the *lorcha*, called by the Chinese the "fai-ting," because it is a fast sailer. There are, also, the *sampan*, used for the inland conveyance of goods and passengers, which is steered with sculls, and pushed along by the aid of long bamboo poles; and the *snake-boat*, which glides swiftly, yet almost imperceptibly, through the waters—hence its name. The row-boats are legion. Some are called *Fast Crabs*, others *Scrambling Dragons*, and others *Centipedes*. They are from thirty to seventy feet long, are impelled through the water by from twenty-five to thirty or thirty-five pair of oars, and the latter class derive their name from being supposed to have a hundred rowers. Many of these boats belong to smugglers; their crews are well armed with guns and shields; and when likely to encounter hostilely any of the mandarin boats, the shields are lashed along the bulwarks, to present an obstacle to boarding. These mandarin boats, on the Canton river, are large barques, light and long, with an elegant pavilion in the middle, the carved roof of which is

ornamented with flowers and fantastic animals. They are distinguished from other vessels floating on the river by streamers, on which the titles of the proprietors are written. In the evening, lanterns, covered with characters, replace the insignia of official vanity, and have the same effect. In the annexed "View on a River near Canton," several of the different kinds of vessels used by the natives are seen.

It is worthy of remark, that, in every boat (as well as in every private dwelling) in China, is a little joss-house, for the purpose of allowing the Chinese an opportunity of performing their devotions, which often consist of burning incense and discharging crackers. "Joss" is a corruption of the Portuguese "Dios," God; "Joss-house" means, therefore, God's house; and "chin-chin," or "ching-ching Joss," means to worship the deity whom the Chinese adore.

SINGAPORE.

In the voyage from Europe to China, one of the most interesting places touched at is Singapore. A few words of notice, therefore, and the accompanying view, will not be out of place. Singapore—(*Singhapura*, "City of the Lion")—lies at the bottom of a cluster of islets, about seventy in number, off the southern extremity of the Malay peninsula, from which it is separated by a strait, only about a quarter of a mile across in its narrowest part. The surface is diversified with hills and valleys; it is well stocked with timber, and is fertile and healthy. The town of Singapore, lying southward of the island, consists of low houses, crowded together on the left-hand side of a small creek, a long line of smart bungalows stretching along the margin of the shore, on the other side of the creek, with an esplanade in front of them; undulating hills in the background are covered with foliage; on one of which, called the Governor's Hill, stands the governor's bungalow. The population, in recent returns, is estimated at sixty thousand, of whom twenty thousand are Chinese. But Mr. Wingrove Cooke says there are "seventy thousand Chinamen, and not above three hundred women," and that a "horrible demoralisation exists among the males—a demoralisation which might call down fire from heaven." If this is a correct picture the prospect is fearful. Singapore was taken possession of by Sir Stamford Raffles in 1818. Seven years after, the town of Malacca, with a territory extending about forty miles along the coast, and thirty miles inland, was ceded to Britain by the Dutch, in exchange for Bencoolen, in Sumatra. The possession of Malacca, Singapore, and Penang, gives us complete command of the passage to Chiná; and with Sarawak on the coast of Borneo, and Hong-Kong off the mouth of the Pearl river, Britain has the complete preponderance in that quarter of the globe. Singapore is a free port, and has become a great



C. Graham del. W. H. Paine sculps

Singapore?

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entrepôt. The average value of its imports is estimated at £3,500,000, and of its exports, at £3,000,000 per annum. There can be no doubt that this rapidly rising settlement is destined to become an emporium of the first importance, from its advantageous position between India and China. According to the Malay annalists, Sri Iscander Shah, the last Malay Prince of Singapore, to escape the superior force of the King of Majopahit, in Java, returned to the main-land in 1252, where he founded the city of Malacca. Singapore is said to have been first peopled by Malay emigrants from Sumatra. It was, in ancient times, a place of considerable commerce; and the remains of religious and other edifices prove it to have been very numerously inhabited, probably by Dutch or Portuguese settlers. From what causes the population had diminished in such an extraordinary manner we are not informed; but in 1810 the number of inhabitants did not exceed one hundred and fifty, principally fishermen and pirates, living in wretched huts; of these more than a hundred were Chinese, and about thirty Malays. This inconsiderable little village (for such was Singapore at this period) attracted the attention of Sir Stamford Raffles, whose experienced eye at once foresaw the numerous advantages of the situation for commerce. He, therefore, recommended the East India Company to purchase it; and the Sultan of Jehore ceded it upon payment, we believe, of a pension of twenty-four thousand Spanish dollars; but the sovereignty over the whole of the present settlement was not confirmed to Great Britain until 1825, by a treaty with Holland and the Malay princes. The result amply justified the foresight of Sir Stamford.

The town is situated in 1° 17′ 22″ north latitude, and 103° 51′ 45″ east longitude: the settlement is of an elliptical form, extending from twenty-five to twenty-seven miles in its greatest length, from east to west; and about fifteen miles in its greatest breadth, from north to south; its area is estimated at two hundred and seventy square miles, with about fifty small desert isles, within ten miles around, whose area is about sixty miles, the whole extending over a dominion of nearly one hundred miles in circumference. The town runs only a thousand yards inland, being inclosed by hills from one hundred to one hundred and fifty feet high; but stretches two miles or more along the shore. A small creek, called the Singapore river, divides the town into two parts; of which the western is devoted to commerce, and the eastern contains the dwellings of the Europeans and the public offices. The extreme eastern part is inhabited by Malays and Bugis; here likewise dwells the Sultan of Jehore.

Singapore is the great commercial emporium of Southern Asia and the Indian Archipelago; the inhabitants of which send their different articles of produce in exchange for foreign necessaries and luxuries. It is a free port; no duties, dues, or fees being levied. In the very first year of the settlement the exports and imports exceeded four million dollars, and nearly three thousand vessels entered, of which only one-eighth were from Europe. Some idea of the geographical importance, and of the extensive diffusion of its commerce, may

be obtained by an enumeration of the principal countries of import and export. China, Calcutta, and Bombay figure each in the list for more than five times the tonnage from Great Britain; Manilla, Madras, Malacca, Penang, for nearly the same amount; whilst the commerce with Java is very considerable, and with Sumatra, Ceylon, Rhio, Siam, Cochin China, New South Wales, and Borneo by no means unimportant. The commerce with China is, or rather was, exclusively in the hands of the Chinese; who avail themselves of the north-east monsoon in January, and return with the south-west monsoon (from April to October). The voyage from Canton lasts from ten to twenty days; from Fokien twelve or fifteen days. Notwithstanding the difference in the tonnage, the amount in value of the trade with Great Britain is greater than that with China.

Singapore, although the soil is marshy, possesses an exceedingly healthy climate; the temperature varies between 71° and 89° of Fahrenheit, and the thermometer, in its daily range, never rises or falls more than ten degrees. It enjoys a clear atmosphere, notwithstanding which the number of dry and rainy days is nearly equal; owing to this frequent moisture perpetual verdure prevails throughout the island. The sea is almost always smooth; the influence of the monsoons is inconsiderable; the winds softening down into mild land or sea breezes. At the first occupation by the British, the island was altogether uncultivated; but the industry of the Chinese settlers has succeeded in raising crops of different kinds of grain. The fruits of tropical climates are also cultivated with success. Of the animals introduced from Europe but few are reared in any great numbers. The elephant, rhinoceros, tiger, &c., are not found on the island; monkeys, bats, squirrels, porcupines, wild hogs, and other smaller animals are met with, as are many rare and beautiful birds. The fern-like sea-weed *(focus saccharinus)*, which is found in the coral reefs and shoals, forms a considerable article of export to China, and is used for jelly, glue, and varnish: the sale produces an income of about thirty thousand dollars.

From Singapore to Hong-Kong is an eight days' trip. The coast of Malacca is in view for some distance, the mountain-ranges being covered with foliage; numerous tigers are seen creeping and leaping about; and it is rather pleasant than not, to witness their sports, as the looker-on is out of danger. A solitary rock, called "The Shoe"—though it more resembles a dog's head—is passed, and also the mouth of the Si-Kiang, one of the rivers of China; the scenery around which is extremely beautiful, and its natural features are varied by the forts and bastions on the tops of the hills. As the steamer proceeds, she passes through an archipelago of rocky islets, with a sort of green mildew upon them, but no marks of habitation or of animals. Very soon, Hong-Kong is pointed out, and its first appearance is that of an irregular line of broken, barren highlands, almost mixed up with the higher mountains of the main-land. Soon after the steamer is anchored in the harbour: and thus China is reached.

II.



Drawn by J. Allom

Engraved by J. Tingle

The Po-ta-la, or Great Temple near Ghobi, Tartary

The Po-ta-la is a great temple near the Gobi Desert in Tartary

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TEMPLE OF POO-TA-LA,

AT ZHE-HOL, IN TARTARY.

"Temple of Pagan Fo! Gigantic shrine
Of giant idol and more monstrous faith!
Can prison-walls, and altars such as thine,
Train votive Emperors o'er the desert's path?
Oh! then shall China's ill her blessing prove,
When Christian Zhe-hol crowns our missionary love."

C. J. C.

Of Tartar descent, the Emperor of China still retains his Tartarian predilections. The language of his original country is not discouraged, Mongolian Tartars find especial favour within the boundary-wall, and every returning summer witnesses the emigration of the imperial household to his majesty's ancestral home amidst the wild scenery of Zhe-hol. The journey thither is long, the way fatiguing, but the period at which it is made, obviates numerous inconveniences that more severe weather and shorter days might occasion, while the imperial *cortège* finds suitable accommodation at the numerous travelling palaces placed at equal intervals along the line of road reserved for royalty alone. Two objects, personal interest and public duty, demand the emperor's annual visit to his patrimonial possessions—inspection of his domains, and reception of the khans to whom he entrusts the government of Tartary. These great claims upon his feelings and his justice being answered, he devotes one portion of his leisure to the pleasures of the chase, another to the offering of prayers and presents in the great temple of Fo.

The palace and gardens are seated in a valley on the banks of a majestic river, in the immediate vicinity of the little town of Zhe-hol, and overhung by lofty and rugged mountains, which, at the season of the imperial visit, present a scene of the most sublime and gratifying character. Accompanied by his Tartar life-guards, who are not required to follow the faith of their sovereign against the impulse of their consciences, his majesty enters the Poo-ta-la, while his satellites occasionally remain outside, employing themselves in showing how "swift is the arrow from the Tartar's bow," how incomplete his knowledge of the management of artillery, and how relentless his maxims in the punishment of minor offences. The Poo-ta-la, a corruption of *Buddhalaya*, the habitation of Buddha, is the most spacious, celebrated, and wealthy of all the temples in Tartary. It includes one great and several smaller structures of plain exterior. The main building is a square, each side of which extends two hundred feet, and its general character and design are totally unlike those of any temple or building in the Celestial dominions. Eleven lofty storeys are distinctly marked by as many tiers of windows in the principal front, and the inferior buildings, as viewed from the eminence in the imperial park, whence

the illustration is taken, are pierced as numerously in proportion. The golden chapel occupies the central quadrangle of the principal pile, and corridors and galleries below and above surround the area in which it stands. In the centre of the chapel is a daïs enclosed by golden railings, on which stand three altars richly adorned, and supporting colossal figures of Fo, his Wife, and Child. At the extreme end of the chapel, in a dark recess, is the sacred tabernacle, dimly lighted by a solitary lamp, emblematic either of immortality, if it be supposed ever-burning, or of the slight tenure of human life by the facility with which its flame may be extinguished. This point is not expounded by the priest, to whose remissness the occasional extinction of this vestal lamp has ere now been imputed; nor are strangers permitted to peep within the veil of broidered tapestry that falls between the chapel and the shrine to exclude the curiosity of unbelievers. Ascending to the roof of the chapel, the extravagance of idolatrous enthusiasm is again exhibited in the golden plates that cover it, and in the profuseness with which every part of it is decorated. The religion to which this gorgeous but unsightly pile is consecrated, is a mere modification of the doctrines of Tao-tze, or "The Sons of Immortals," who borrowed all their notions from the priests of the Delai Lama of Thibet. Immortality being one of the pretended attributes of the Lama, the impostors carried with them into China a potion which they asserted to be the *elixir vitæ;* but, as such an impious fraud was easy of detection, they were soon compelled to abandon it. Celibacy, however, and exclusive consecration to the priesthood, with all the other regulations of the order, are retained in the reformed religion of Lao-kung.

As the visitor passes through the chapel of gold, he has an opportunity of seeing the eight hundred Lamas attached to the Poo-ta-la, some sitting cross-legged on the floor, engaged in reading or writing, and others occasionally singing, in tones solemn and subdued. It might reasonably have been concluded, from their education and learning, from their having been devoted to the altar from their childhood, like Samuel amongst the Israelites, and from the vast accumulation of treasure confided to their administration, that these Lamas would possess a widely-extended influence over the followers of Fo; but such is not the case. They pay the most strict attention to the exterior rites of their religion; they contribute by Pharisaical punctuality to maintain the respect and magnificence of its ceremonies; but their private virtues, the extent and character of their information, do not entitle them to that superiority over the people which might be made instrumental to the preservation of peace and subordination in society. The dress of the Lamas is simple and suitable; from their neck they wear suspended a chaplet, or roll of beads, on which they count their orisons; and in their visits to the Tartar tents, they continue, as they pass, reciting prayers, telling off beads, and professing to call down hail or rain, according to the value of the present offered for such intervention. In their service in the temple they pursue the ceremonies of the *Tao-tzes*, marching in

procession round the altar, telling their beads, repeating at every count "Om-e-to-fo," and bowing the head: when the entire roll is thus told off, they register the performance by a mark of chalk, and refer to it as an evidence of the number of ejaculations made to their golden god.

This singularly stupid religion is the only one to which the government in China affords any support or protection, all sects being freely permitted to exercise the privilege of unrestricted choice. The priests of the Lama are paid and maintained as part of the imperial establishment, and the Tartar officer of state uniformly embraces this faith, disclaiming, however, all participation in the impious principle set up by "The Sons of Immortals."

About the middle of the first Christian era, the emperors of the dynasty of Han officially admitted Indian Buddhism into their dominions. This religion, which has material representations of the divinity, spread rapidly among the Chinese, under the name of the "Religion of Fo," which is an imperfect transcription of the name of Buddha. So vast a religious system, professed by more than three hundred millions of followers, may be regarded as one of the wonders of the world, held in connection with the moral nature of man. The word Buddha is a very ancient generic name, having, in Sanscrit, a double root. The one signifies being, existence; the other wisdom, superior intelligence. It is the name by which the original, creative, omnipotent God was designated; but it has been extended to those who worshipped him, and sought to raise themselves to him by contemplation and holiness. All the Buddhists, however, in China, Tartary, Thibet, and Ceylon, mean, by this name, to denote an actual historical personage who has, throughout Asia, risen into celebrity, and who is regarded as the founder of the institutions and doctrines comprised under the general name of Buddhism. M. Huc says that, "in the eyes of Buddhists, this personage is sometimes a man and sometimes a god, or rather he is both one and the other. He is a divine incarnation, a man-god, who came into the world to enlighten men, to redeem them, and point out to them the way of salvation. The idea of a redemption of the human race by a divine incarnation is so general and popular among the Buddhists, that we have everywhere found it reduced to a neat formula, expressed in remarkable terms. If we addressed to a Mongol or a Thibetan this question—'Who is Buddha?' he replied instantly, 'The Saviour of Men.' The marvellous birth of Buddha, his life and his instructions, contain a great number of moral truths and dogmas professed in Christianity, and which we need not be surprised to find also among other nations, since these truths are traditional, and have always belonged to the heritage of humanity. There must be among a Pagan people more or less of Christian truth, in proportion as they have been more or less faithful in preserving the deposit of primitive traditions. From the concordant testimony of Indian, Chinese, Thibetan, Mongol, and Cingalese books, we may place the birth of Buddha about the year 900 before the birth of Christ, the variation of a few years, more or less, in such a case, being esteemed of little consequence."

There is another sacred seat in connection with China to which the people, at least, might be considered to be more attached. This is found in an island of the archipelago of Chusan, lying a little off the coast of the province of Tche-Kiang. Upwards of a hundred monasteries, of more or less importance, are here scattered over the sides of the mountains, and spread over the valleys of this lovely island, which nature and art have combined to adorn with beauty and magnificence. It may be viewed as a sort of earthly paradise, picturesque and enchanting as the dreams of Eastern poets. We are informed by our frequently-quoted apostolic missionary, that all over it you find delightful gardens, full of beautiful flowers—grottoes cut in the living rock, amid groves of bamboo and other trees, with aromatic banks. "The habitations of the Bonzes," he says, "are sheltered from the scorching rays of the sun by umbrageous foliage, and scattered about in the prettiest situations imaginable. Thousands of winding paths cross the valleys in various directions, and the brooks and rivulets are crossed by pretty bridges of stone or painted wood, for communication between the scattered dwellings. In the centre of the island rise two vast and brilliant edifices—Buddhist temples—the yellow bricks of which announce that their construction is due to imperial munificence. The religious architecture of the Chinese does not at all resemble ours. They have no idea of the majestic, solemn, and perhaps somewhat melancholy, style that harmonises so well with the feelings which ought to be inspired by a place devoted to meditation and prayer. When they wish to build a pagoda, they look out for the most gay and smiling site they can find on the declivity of a mountain, or in a valley: they plant it with great trees of the evergreen species; they trace about it a number of paths, on the sides of which they place flowering shrubs, creeping plants, and bushes. It is through these cool and fragrant avenues you reach the building, which is surrounded by galleries, and has less the air of a temple than of a rural abode, charmingly situated in the midst of a park or garden."

The approach to the principal temple of Pou-tou, is beneath the shade of a long avenue of immense secular trees, the foliage of which is crowded and adorned by black crows, with venerable-looking white heads, which might make them pass for priests themselves among the tribes of ornithology, as they keep up a constant cawing, which imagination might conceive to be their style of preaching; and by their action, exhibited by the flapping of their wings, every branch of the trees seems to be alive. "At the end of the avenue is a magnificent lake, surrounded with shrubs that, like weeping willows, lean over its waters. Turtle and gold fish gleam through these; and mandarin ducks, in their gaily-coloured plumage, play over their surface, amid the splendid water-lilies, whose rich corollas rise majestically upon tender green stalks, spotted with black. Several bridges, of red and green wood, are thrown over this lake, and lead to flights of steps, by which you ascend to the first of the temple buildings—a kind of porch, supported upon eight enormous granite columns. On the right and left are stationed,

like sentinels, four statues of colossal size; and two side gates lead to the vestibule of the principal nave, where is enthroned a Buddhist Trinity, representing the Past, the Present, and the Future. These three statues are entirely gilt, and, although in a crouching posture, of gigantic dimensions—at least twelve feet high. Buddha is in the midst, his hands interlaced, and gravely placed on his majestic abdomen. He represents the Past, and the unalterable and eternal quiet to which it has attained; the two others, which have the arm and the right hand raised in sign of their activity, the Present and Future. Before each is an altar, covered with little vases for offerings, and cassolets of chiselled bronze, where perfumes are constantly burning.

"A crowd of secondary divinities are ranged round the hall, the ornaments of which are composed of enormous lanterns of painted paper or horn—square, round, oval—indeed, of all forms and colours; and the walls are hung with broad strips of satin, with sentences and maxims. The third hall is consecrated to *Kouang-yu*, whom the greater number of the accounts of China persist in regarding as a goddess of porcelain, and sometimes, also, of fecundity. According to the Buddhist mythology, she is a person of the Indian Trimourti, or Triune God, representing the creative power. Finally, the fourth hall is a pantheon, or pandemonium, containing a complete assortment of hideous idols, with the faces of ogres and reptiles. Here you see huddled together, pell-mell, the gods of heaven and earth; fabulous monsters; patrons of war, of the silk manufacture, of agriculture, and of medicine; the images of the saints of antiquity; philosophers, statesmen, warriors, literary men;—in a word, the most heterogeneous and grotesque assembly conceivable. This temple is divided into four parts. Its building and decoration must have cost enormous sums; but, at present, it is in a complete state of dilapidation. The rich roof of gilt and varnished tiles is broken and defaced, so that, when rain falls, it washes the heads of the poor idols, who seem to need an umbrella more than the perfumes that are burning at their feet. The other pagodas are in no better condition; some are falling entirely into ruins, and the gods lie prostrate, with their faces to the ground, and serve sometimes for seats to the curious travellers who visit this holy isle."

The interesting missionary also informs us, that the vast monasteries of Pou-tou, in which, at a former period, dwelt multitudes of Bonzes, are now abandoned to the ravages of rats and spiders, the latter weaving their enormous webs in the deserted cells. This is sufficiently suggestive of the miserable condition of the building. We are, however, glad to be told that "the cleanest and best-preserved place is the library, and the Bonze in charge of it desired that we should pay it a visit; but we found it very inferior to those that we had seen in Tartary and Thibet. It possessed about eight thousand volumes, enveloped in yellow satin, carefully ticketed, and ranged in order in cases surrounding a vast saloon. They relate exclusively to the theology and liturgy of the religion of Buddha. Most of them are translations; but some are simple

Chinese transcriptions of Indian books, which the Chinese can read fluently, without understanding a word of their contents. We hinted to the librarian that books of this kind could not be particularly instructive to the Bonzes. 'The religious family of Buddha,' he replied, 'finds now no more attraction in books. The Bonzes of Pou-tou read none—no more those they can understand than those they cannot. They never set a foot in the library. I see none but strangers, who come to visit the place out of curiosity.'"

This melancholy speech seems to have been made by a perfect model of a Buddhist bibliopole; for, during the eighteen years which he had resided at Pou-tou, he had scarcely quitted his library. It occupied the whole of his days, besides a portion of his nights, in order that he might sound "the unfathomable depths of the doctrine." What enthusiasm was this! A votary truly was he of Buddha, the poor librarian of Pou-tou!

MACAO.

Macaò is situated at the southern extremity of the island of Heangshan. It is about two miles in length, and connected with the island by an isthmus, or neck of land, about three-quarters of a mile in length and twenty rods in breadth, across which the Chinese have erected a barrier, so that the Portuguese are imprisoned in this narrow strip of land, which is considered as under their jurisdiction, as far as foreigners are concerned. This neutrality has, until recently, been strictly observed.

The Portuguese obtained the settlement of Macao, by the connivance of the mandarins, about the year 1537, on condition of paying the Chinese a ground-rent of five hundred taels, or about £167 a year. The fortresses are subject to an annual inspection by the mandarin, and not more than twenty-five Portuguese vessels may be admitted in the same year; this number, however, far exceeds the present estimate of arrivals. There are likewise two Chinese authorities, one of whom, called a Tso-tang, resides in the town itself, for the Portuguese can exercise no jurisdiction over the Chinese population without consulting with the mandarins; they cannot erect or demolish houses without permission.

The city of Macao extends to the shores on each side of the sloping neck of land which joins the two barren hills that form the peninsula; the houses are well built of brick or stone, and covered with white cement. Macao has more of a European appearance than most cities of the East, as the Portuguese have introduced their own style of building at home, regardless of the difference of climate. The population has been estimated at thirty-five thousand, of whom perhaps five thousand may be considered subject to Portugal: these, however, frequently intermarry with the Chinese inhabitants, whose part of



Macao, China.



A. H. Payne sc

Macao from the Sea.

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the city presents, to the eye of the stranger, an intricate mass of narrow lanes, filled with itinerant and noisy workmen and vendors of various articles.

The temple of the goddess Matsoo-poo, in the village of Amako, faces the inner harbour, and the grotesque rocks and luxuriant foliage of the beautiful hill of Amako render this spot the favourite resort of visitors to the colony. The unfortunate poet Camoens passed part of his exile in Macao, in a retreat which is still called the Cave of Camoens, and here he wrote the greater part of his *Lusiad*.

"The good intention," says a recent visitor, "but bad taste of the present owner, has gone far to destroy the romantic appearance of the exile's retreat, which he had fixed between two high rocks, cleft and separated by one of Nature's freaks. Who can fancy the genius of poetry to have poured forth its strains in this place with its present appearance, all the little roughnesses in the rock being filled up with plaster, and covered with whitewash. In an ornamented niche, inclosing the identical spot where the poet sat, is a bronze bust of him; while an inscription in gold records the birth, genius, and death of this victim of the tender passion; who, through an unfortunate attachment, after spending his blood in the hard-fought battles of his country, is reported to have quitted it, exclaiming, '*Ingrata patria, non possidebis ossa mea.*' [Ungrateful country, thou shalt not possess my bones.] The garden that surrounds this grotto, situated to the northward of the town, a little beyond the church of St. Antonio, is, indeed, a beautiful little retreat—an oasis in the desert—and, from the kindness of the gentleman to whom it belongs, is open to the public."

The cave itself is situated on the side of a gently sloping hill, on the top of which is a small modern quadrangular summer-house, commanding a most beautiful and extensive view of the surrounding country. To the south-westward are seen the Typa, the inner harbour crowded with every variety of native craft, with the opposite shore of the Lapa, with its verdant hills. On the northward we observe that memento of celestial jealousy, the barrier, with the small Chinese town of Tseenshan to the westward of it. While looking towards the east, the beholder is enchanted with the wide expanse of sea, studded with numerous islands, the blue outlines of Lintin or Lantao appearing in the distance.

It was here that, in 1840, in the French seminary, there was a young Chinese who was cured of the affliction of deafness. He was, says M. Huc, about to be sent back to his family, on account of his calamity, which did not permit him to continue his studies. Several medical authorities—Chinese, Portuguese, English, and French—had been consulted in vain concerning his infirmity. The doctors explained, in technical language, the mechanism of hearing; they said wonderful things about it, that did honour to the profundity of their knowledge; but their treatment remained ineffectual, and the deafness was declared incurable. "Fortunately," continues the apostolic missionary, "we had in our house a Christian recently arrived from our mission in the

neighbourhood of Peking. He was neither a doctor nor a man of learning; nor did he possess any literary degree. He was simply a very poor peasant; but he recollected having noticed that the people of his country employed a certain plant with success in the cure of deafness. After diligent search being made in the environs of Macao, he had the good fortune to find some of this salutary herb, and he expressed the juice of some of the leaves into the ears of the sick man, from which an immense quantity of humour was immediately discharged, and in two days the cure was complete."

A remedy so simple, yet so effective, would be a boon to a large portion of mankind in almost every country; for deafness, we suppose, like death, is not confined to any special territory inhabited by the human race. The Chinese, however, have some maladies peculiar to themselves, and wholly unknown in any other country; as in Europe there are other maladies of which the Celestials are entirely ignorant. But there is one disease which has been pretty widely disseminated both in the East and the West, and which has perpetrated frightful ravages in every land it has visited. This is cholera. About the year 1820, a mass of reddish vapour was noticed one day upon the surface of the Yellow Sea. "This singular phenomenon was observed by the Chinese of the province of Chan-tong, which forms its coast. These vapours were at first light, but gradually increased, became condensed, rose little by little above the surface of the water, and at last formed an immense red cloud, which remained for several hours floating in the air. The Chinese were seized with terror, as they mostly are in the presence of all great natural phenomena; and sought, in certain superstitious practices of the Bonzes, the means of averting the threatened calamity.

"They burned vast quantities of magic paper, which they threw all flaming into the sea. They formed long processions, in which they bore the image of the Great Dragon; for they, of course, attributed these sinister omens to the anger of that fabulous personage. At last they had recourse to an extreme measure, only adopted in desperate cases: they executed a tremendous *charivari* all along the sea-coast. Men, women, and children went striking redoubled blows upon all the instruments most capable of producing a loud and sonorous noise—tam-tams, kitchen utensils, and metal implements of all kinds; and the wild and savage outcries of a countless multitude of people, increased the horror of this infernal uproar. We were ourselves once witnesses of a similar manifestation in one of the great towns of the south, where all the inhabitants, without exception, shut up in their houses, struck as in frenzy every metallic article within reach, uttering, at the same time, the most frantic and incredible vociferations. One can hardly imagine anything more frightful than this monstrous tumult arising in the bosom of a great city. Whilst the inhabitants of Chan-tong were seeking to conjure away this unknown misfortune, which yet every one foresaw, a violent wind suddenly began to blow, and, dividing the cloud into various columns, drove them on towards the land. These red vapours

spread in a winding course along the hills and valleys, and swept over the towns and villages; and wherever they passed, men found themselves suddenly attacked by a frightful disease, which, in a moment, deranged the entire organisation, and changed a living man into a hideous corpse. In vain did the doctors anxiously turn over their books; nowhere could they find any hint of this new, strange, and terrible enemy, that struck like a thunderbolt—sometimes on one side, sometimes on the other—on poor and rich, young and old; but always, apparently, in the most capricious manner, without following any fixed rule in the midst of its fearful ravages. Numberless remedies were tried; numberless experiments made; but entirely without success; and the implacable scourge went raging on with unabated fury, plunging whole populations into terror and mourning.

"According to all that the Chinese have told us of this terrible malady, it was incontestably the cholera. It ravaged first the province of Chan-tong, then turned northwards to Peking, striking always, in its march, the most populous towns. At Peking, its victims were, proportionably, more numerous than elsewhere. Thence the cholera crossed the Great Wall; and the Chinese say that it faded away in the Land of Grass. It is probable that it followed the route of the caravans, as far as the Russian station of Khiaktha; and that afterwards, passing through Siberia, it invaded Russia and Poland, whence it made a bound to France after the revolution of 1830, just ten years after it had issued from the bosom of the Yellow Sea."

Whilst upon the subject of cholera, it may be observed that there are some special difficulties connected with a dead body in China; and during the prevalence of this disease, dead bodies must have been familiar to many. "When an individual dies in his family, there is no trouble; the relations are answerable, and no one has any right to raise doubts or suspicions concerning the causes of death. But if he lose his life out-of-doors, the proprietor of the place on which the body is found becomes responsible. Whether it be in a wood, in the middle of a field, on a piece of waste land, matters not; the owner of the soil is bound to give notice, and afford the necessary explanations, which, to be considered valid, must be accepted by the relations of the deceased. In that case they undertake to perform the funeral; and when once they have presided over the burial, all is over. But, until then, the unfortunate proprietor of the land remains responsible for the life of a man whom, perhaps, he has never seen nor heard of. In these circumstances, terrible things sometimes happen; incredible suits are commenced, in which the mandarins and the relations of the dead resort to every device of trickery and wickedness to satiate their cupidity and ruin their victim. They have been known to keep an unfortunate and perfectly innocent man shut up in a dungeon, with the terrors of death suspended over his head, until they have succeeded in despoiling him of all his goods. This terrible law of responsibility, although often, in practice, a source of monstrous iniquity, was doubtless considered, in the mind of the legislature, in the light of

a safeguard of human life, a salutary barrier to the outbreaks of passion. It may be conceived that, in a country like China, where there exist no religious principles capable of restraining evil instincts, assassinations would take place every moment if the blood of a man were made of small account. Draconian laws have been found necessary to restrain, within the limits of duty, these materialist populations, living without a God, without religion, and consequently without a conscience. In order to teach them to respect the lives of their fellow-creatures, a dead body has been to them an object of excessive dread."

This appears to us an appalling species of legal enactment; and the apostolic missionary seems to entertain a similar view. On reasoning or remarking upon it, he observes—"We cannot say whether this law has produced any of the good results hoped for from it; but it is easy to see the crying abuses to which it has given rise. Without speaking of iniquitous law-suits—of the persecutions carried on by the mandarins against innocent persons—it is certain that this law tends to stifle every sentiment of compassion towards the unfortunate. Who would have the courage to receive into his house any poor suffering wayfarer whose life might be in danger? Who would venture to bestow care upon a dying man, or even to allow him to die in peace in his field, or the ditch that bordered it? Such an act of mercy might chance to be rewarded by total ruin, or even by capital punishment. Thus the sick and unfortunate are driven from every dwelling. They are obliged to remain stretched on the high road, or to be dragged under certain sheds, which, being the property of the government, do not compromise any one. One day, we ourselves saw an honest tradesman endeavouring, with tears and supplications, to persuade a poor fellow who had fainted on the threshold of his shop to go and die somewhere else; and the unfortunate creature got up with the help of a passer-by, and had the charity to go further off, and yield his last breath in the middle of the street."—Yet this is in a land where civilisation was far advanced when the ancestors of the British were wandering in their native forests, clothed in the skins of wild beasts! How true it is that—

> "Man's inhumanity to man,
> Makes countless thousands mourn."

Death, which appears to the nations of the West a natural subject for lamentation, seems to the "Celestials" the subject of a sort of tranquil philosophical enjoyment. "The astonishing calmness," says the above missionary, "with which the Chinese see the approach of death, does not fail when the last moment arrives. They expire with the most incomparable tranquillity, without any of the emotions, agitations, or the agonies which usually render the moment of death so terrific. Their life goes out gently, like a lamp that has no more oil. The most certain sign by which you may know when they have not long to live, is when they no longer ask for their pipe. 'The sick man does not smoke any more,' the Chinese Christians were accustomed to say, when they



C. Graham del.

J. H. Payne sc.

Island and Fort Due-moy.

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came to summon us to administer the last sacrament. This was a formula to indicate that the danger was pressing, and that there was no time to lose."

From whatever source this stolidity may spring in the Chinese mind at the last hour, the missionary thinks that it is to be attributed, first, to their soft and lymphatic temperament, and, secondly, to their entire want of religious feeling. "The apprehensions connected with a future life, and the bitterness of separation, cannot exist for those who never loved any one much, and who have passed their lives without thinking of God or their souls. They die, indeed, calmly; but irrational animals have the same advantage; and, at bottom, this death is really the most lamentable that can be imagined."—It may be so; but it has, at least, the appearance of wisdom.

QUEMOY.

Quemoy, or Kinman, belongs to the Amoy group of islands, and first became known during one of the wars between England and China.

Amoy, as it is called by European navigators, or Heaman, in the Mandarin language (Hahmoy in the Turkish dialect), is situated directly opposite to Formosa, and the group of the Pongou, Pescadores, or Fishermen's, islands. The convenience of anchorage which these latter afford to ships sailing through the Formosa Channel, on their way from India to Japan, rendered them valuable in the eyes of the early European navigators. The Portuguese, who for a long time carried on a commercial intercourse with Ningpo, do not seem to have visited Amoy; but the Dutch (1620—1662) and the English, who settled early in Formosa, selected it as an emporium. After the Dutch had been driven from their fort in Formosa by the pirate Coxinga, the harbour of Amoy remained for a time accessible to the English, until the city was occupied by the Manchoo conquerors in 1681, when the English East India Company thought it more prudent, with their four Chinese trading vessels, to join the Portuguese in Macao. In the year 1700, the three English trading vessels were still ordered to Ningpo and Chusan, or if they could not advance so far, to Amoy. Notwithstanding the many difficulties by which the local authorities strove to check the intercourse with the foreigners, the factories were not totally abandoned until the year 1735. In 1753 the English made new attempts to maintain or extend their commerce; but in 1757, the emperor, by an edict, forbade their entrance into the ports of Ningpo, Chusan, and Amoy, with the intention of concentrating the foreign trade in Canton, where it might more easily be kept under control. Since this period Lindsay and Gutzlaff were the first Europeans who, in 1832, visited the Amoy group. Great was the astonishment of the natives when the *Lord Amherst* made her appearance in the harbour, and in the first

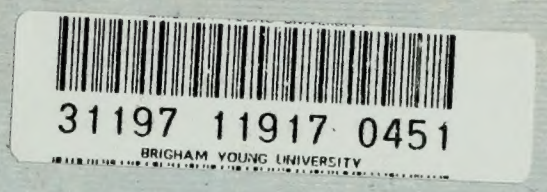
half-hour the civil and military mandarins arrived, and, in answer to the wish of the strangers to carry on a free trade with the Chinese merchants, declared that this was contrary to the laws of the empire. Soldiers were stationed on the shore; the mandarins took up their abode in the temple nearest the harbour, and the negotiations began with all the lengthy ceremonial of Chinese etiquette. Provisions were given to the strangers gratis; but they were not allowed to land, and requested to depart as soon as possible. The next day several war-junks were posted round the *Lord Amherst;* all attempts to establish a communication were rejected, and the presents to the mandarins refused. Some of the English, however, succeeded in visiting the city of Amoy, and were kindly received by the inhabitants. The merchants and people crowded round them, and were astonished and delighted when Gutzlaff addressed them in their own dialect, which he had learned when a missionary in Siam, where he had had an opportunity of conversing with many emigrants from Fukien. During their six days' stay Lindsay and Gutzlaff visited the city daily; the philological talents and eloquence of the latter irritated the mandarin to such a degree that he declared him to be a native of Fukien and traitor to his country. The disgraceful ignorance of the English traders, which placed them completely at the mercy of their interpreters, had contributed not a little to the contempt in which foreigners were held by the Chinese, which was the less to be wondered at as they had, on their first appearance on these shores, behaved like barbarians and pirates.

As the coast gradually assumed a more warlike appearance, and as there was no chance of transacting business, the *Lord Amherst* sailed on the 8th of April, 1832, to Formosa.

The next appearance of the English was more formidable, and Quemoy underwent the fate of its neighbours, and submitted to the barbarians.

II.

THE END.


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